THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

The Ascension.

BY CECIL FRANCES ALEXANDER.

The golden gates are lifted high,
The doors are opened wide,
The King of glory is gone in
Unto His Father's side.

Thou art gone up before us, Lord,
To make for us a place,
That we may be where now Thou art,
And look upon God's face.

And ever on our earthly path
A gleam of glory lies,
A light still breaks behind the cloud
That veiled Thee from our eyes.

Lift up our hearts, lift up our minds.
Let Thy dear grace be given,
That while we wander here below
Our treasure rests in heaven.

That where Thou art at God's right hand,
Our hope, our love may be;
Dwell Thou in us, that we may dwell
Forevermore in Thee.

Notes.

Do the good thing which you can do, and not stand and do nothing because there is some other good thing you can't do.—*Advance.*

MEN'S lives should be like the days, more beautiful in the evening; or, like the seasons, aglow with promise, and the Autumn rich with golden sheaves, where good words and deeds have ripened on the field.

A CATHOLIC legend says that the devil gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful. He became drunk and he committed the other two.

NEGLIGENCE is one of the worst forms of Christian delinquency. Many persons who could not be persuaded to do a bad thing will neglect to do good ones that wait for them, and thus let the evil ones have their way. They are at ease in Zion. Nothing stirs them to systematic and sustained effort.—*United Presbyterian.*

REV. Dr. Balgarnie, of Gravesend, Eng., a Biblical archæologist, in a recent sermon on "the most interesting stone in the world describes the corner-stone discovered by the Palestine Exploration Engineers in the Temple Wall, fourteen feet by three. He says it was "rejected by the builders" because of its it unmanageable angularity and hardness, but was adapted for its place and shaped by order of King Solomon.

BENVENUTO CELLINI, after a terrible dream which he had in the castle of St. Angelo, saw a light over his head wherever he went, and though the flame burned with greater brightness when the grass was wet with dew, it never entirely disappeared. The human soul, like the great sculptor, often beholds, after some dreadful calamity, a luminous presence and sees with clearer vision. Troubles, like thunder-storms, purify the atmosphere, and when the sun shines out upon the moist sod, glistening with crystal beauty, the soul discovers new grace and larger truth on every side. In a shower of tears God often sets the rainbow of His promise.—*Frederic R. Marvin.*

Communications.

For The Messenger.

The Minute Philosophers—An Imitative Apologue.

One beautiful summer morning a group of friends, who had just rendered the last honors to a beloved companion, were holding sad and serious conference on themes suggested by the mournful solemnity. These friends, however, we must give our readers to understand, though inhabitants of our planet, were not of our human species. What they may have called themselves we cannot undertake to say, but to us they are known as the larva of the dragon-fly. The June sun, bright and warm, but by no means scorching, penetrated the water beneath, in which they lived and induced in their bodily and mental frames a sense of exaltation which in a measure counteracted the depressing effect of their recent bereavement. They were, therefore, less inclined to give themselves up to idle lamentation over the friend who had suddenly vanished from among them, than to speculate with tender interest over the question whether he had really ceased to be, or had only ceased for the present, to be with them. When he had felt within himself that his time had come, that it was no longer possible for him to remain amid the scenes and the companions that had hitherto been all his world, he had solicited his little group of those that were dearest to him (with whom were mingled some to accompany him that were not so dear,) to that upper border where the water, in which they alone could live, seemed to be conjoined with some strange element, whose nature alike baffled their breath and their thoughts. Here a tender farewell ensued, such as had often been heard of before on this mysterious edge, then came a brief inexplicable struggle, and a moment later all that they could discern of him who had shared with them the varying fortunes of their little world, during the term of a subaqueous life time, was a limp and lifeless envelope, which at once sunk down, and, as if in shame of its state, lost itself in the bottom mire of the natal pond. Revolving this and many previous similar experiences, his surviving friends, still remaining near the top, where a sense of mild benignancy, from some unknown source, suffused the beings of at least some of them, held discourse as follows:

Agilis.—Has that precious life gone out? Has it all shrunk up into that senseless thing which a moment ago shot down and buried itself forever out of our sight? *Vorax.*—"Why not? He has gone off into nothingness, and why should he not be nothing? I am sorry it should be so, but I cannot, even for friendship's sake, deny the evidence of my own senses, or pretend that he can leave this substantial world and go out into mere vacuity, and yet continue to be." Said *Cogitator* (whose name, like the others, we translate out of the larvan tongue,) "How do we know that he has gone out into vacuity?" *Vorax.*—"Can you breathe in it?" "No!" "Or see?" "No." "Or hear?" "No." "Or find anything to eat?" "I suppose not." "Then what can that which answers no one of the senses and gratifies no one of the desires be called but vacuity?" *Cogitator.*—"Have you no yearnings but to see, hear, smell, eat and talk, and such other ones as can be met here?" *Vorax*—"No, what else should I have?" *Natatoria*—"Never any other?" *Vorax*—"Well, I must own that now and then I have a sickly mood, in which the solid enjoyments of life rather pall upon me, and for a little while I am invaded by a morbid longing for something brighter and more ethereal." *Agilis*—"And what do you take this longing to be?" *Vorax.*—"Indigestion." Here, notwithstanding their sadness, the whole company could not help bursting into laughter, at the comical incongruity between the fact and the explanation. It is true, it was as near as Mr. Tyndall's explanation of the sublimity of mountains out of the fact that our barbarous ancestors used to get good shots at venison there. But then, you see, the fame of this great philosopher had not penetrated the pond.

Somewhat nettled at their mirth, *Vorax* retorted, rather sharply, "Anyhow, such feelings always come when I am languid and least inclined to eat." *Supiciens.*—"But may it not be rather, that some higher nature struggling within you causes this languor?" *Vorax* (sarcastically).—"O, an incomprehensible something, I suppose, standing up inside of me, having nothing to do with my present life except to impede it, preparing organs of its own, whose nature, and use, and element none can make out." *Cogitator.*—"Precisely so. You have described what I hold to be the truth, that for which, I doubt not, that our whole present life is a preparation, so exactly, that I cannot believe but that your gross theory belies your experience." *Vorax* (with something equivalent to a human blush).—"Well, I suppose that by yielding to my moods it would be possible for me to become as great a visionary as the best of you. But when you come to look at these notions, they all shrink into clouds; and I must say that I prefer a more substantial diet. What a thin thing this imaginary future life would be, if there were one. What a shadowy, ineffectual existence its denizens must have?" *Suspiciens.*—"Ineffectual, or ethereal, do you mean?" *Vorax.*—"Which you please; the two signify about the same thing." *Suspiciens.*—"Then, it seems, grossness and solidity are the same thing for you." *Crassa* (interrupting).—"But waiving these nice questions, what evidence is there of any such state?" *Agilis.*—I think this yearning goes for a good deal." *Crassa.*—"Anything else?" *Natatoria.*—"Don't you think that our dear friend, just departed, had more in him than ever found room to unfold itself here?" *Crassa.*—"Yes, I must own that even is good, long life did not exhaust his capacities of being a blessing." *Cogitator.*—"And you, Vorax, will own that he had as solid a character as ever you could boast of, and yet that he fully and firmly held that he was departing to something higher and better." *Vorax* (somewhat reluctantly).—"Yes. There was enough of him to be both a visionary and a larva of sense, whereas most of us have to choose between the two; and I go in for a good dinner as the *summum bonum;* though I think some of these airy speculations give a pleasant relish to a dessert." *Crassa.*—"Any other evidences?" *Suspiciens.*—"Once, for an instant, I raised my head into this strange space above us, and though my senses could perceive nothing distinct, yet I seemed to be aware of a new element, too refined for me to endure, but such as might well be the medium of life to a transfigured existence. It was suffused with an intolerable brilliancy which, yet, if I could have been strengthened to bear it, would have been inconceivably vivifying. And I seemed to see glorious winged creatures shooting back and forth across the surface of our home, which, profoundly transformed as they were, gave me a strange sense of relationship to them and a strange aspiration towards companionship with them. In a moment I sank back exhausted; but the vision has ever since abode with me." *Crassa*—"That is all very pretty. But all this signifies about as much to me as any other phantasmagoria of a dream." *Vorax.*—"I wonder what our friend *Suspiciens* had been taking in, that disagreed with him, before he was favored with all these fine sights."

Cogitator. "So then it seems that neither yearnings within nor testimony of experience from without, nor both together, go for anything with you." *Lacustrinus,* who had just joined the circle, "Let it be understood that the difference between *Vorax* and me, on the one side (I cannot answer for *Crassa*) and you on the other, is not that we do not have these starts of apprehension, and might not have these experiences, if we chose to give in to them. But we have taken our position, and we mean to maintain it. Here we have a defined world, which we can investigate, and a defined life which we can enjoy. Are we to cast disparagement upon our knowledge, by allowing that there may be adumbrations of something higher projected upon it? And are we to throw uncertainty into the enjoyment of our life, by allowing any play to these yearnings you talk of? No: the knowledge we now have and the life we now enjoy have too great a dignity and value to be styled the vestibule of another life, make it as glorious as you please." *Agilis.* "But what if our beings do not fit in so neatly to this contracted frame as you would have them?" *Lacustrinus.* "Keep silence about these fantastic apprehensions, and they will tend to atrophy." Here let us explain that Draper and Chadwick were unknown names to these miniature philosophers. But once start the same questions in these tiny ganglia, and of course the same ways of talking will come out.

Cogitator. "But we, again, have our position to maintain. We know that there is developing within us a being which requires for itself another range, and an unimaginably more glorious one, than this little body of water. And we expect to accommodate our acts and feelings to the facts. What you know, we know, and what you enjoy, we enjoy. If we know in addition, that which you refuse to know, and enjoy in addition that from which you turn away, who shall say us nay?" *Lacustrinus.* "That will we. This little larval world (which is probably one of countless myriads like it) must be made the most of, as that which belongs to us, and beyond which nothing belongs to us. Now these notions of yours will do very well for an ornamental fringe of reality. But if taken seriously they are a disturbing force. Now our pond is little, and must be one. And you must give over such things." *Cogitator.* "But suppose we won't." *Lacustrinus.* "At present we cannot compel you." *Cogitator.* "But you will when you can? Have not we larvæ a right to our little speculations as much as if we were those strange giants of whom some dim rumor goes in our pond?" *Vorax.* "Let there be freedom of opinion about the best way to manage our little world. But more than that is insanity, and insanity has no rights, except the right to be cured." *Agilis,* timidly. "But as our opinions won't alter the facts, why quarrel over them?" *Vorax.* sharply. "They make a great deal of difference with present facts, as when we become strong enough we shall abate talk that annoys us as much as any other nuisance. We don't pretend to any rights except such as are comprehended within this pond, and we don't intend that you shall lay claim to any others. Of course we do not believe in persecution, but we do believe in hygienic treatment, and we expect yet to give such as you a good dose of it."

Here *Cogitator, Agilis, Natatoria,* and others, suddenly disappeared. I, in my vision, seeing on both sides, beheld them emerging as full grown dragon flies, tremulously exultant, in the companionship of their earlier friends, and disporting themselves in the ethereal sunshine. A breeze filled their wings and took them to the wide and sparkling surface of a neighboring river. Just then a tornado whirled up the waters of their native pool. Their birthplace ceased to be. What finally became of the larvæ whose tastes were so thoroughly lacustrine that they had chosen all their nourishment of what old experience had confirmed in the repute of being the best to fatten and the worst to develop, it is beyond my skill to disclose.

CHARLES C. STARBUCK.

Andover, Mass.

For the Messenger.

A Plea for the Mission-house.

The Mission-house is, no doubt, well-known to all the Reformed ministers, English and German, as a Theological Seminary of our Church in the West. Few, besides our western pastors and people, can be supposed, however, to know fully how much this institution is needed and how great and important is its work.

In 1865, when the Mission-house was yet in its infancy, preparing its first four pupils, an esteemed theological professor at Mercersburg, speaking of the spiritual condition and needs of our people in the West, exclaimed: The poor West! He, probably, thought mainly of the English-speaking population and had a far less adequate conception of the wretched, pitiable state of the multitude of newly settled or recently immigrated Germans.

Their disappointments, trials, sufferings, destitution and achievements, in spiritual as well as temporal things, might furnish a record as interesting, instructive and profitable to others and as honorable to themselves, as those of the New England Pilgrims.

True, many of these Germans seem to have lost their souls or, at least, the consciousness of the soul's eternal interests. Their condition is, in one view, possibly worse even than that of the wayside, in our Lord's parable of the sower. But as the sower in that parable allows his seed to fall by the way side, upon stony places and among thorns, as well as into good ground, so the Church must do. She, too, must sow the Gospel seed wherever she can, and even where she does not expect to reap. She may not neglect her part, but must sow in hope, lest there should be no harvest, because there was no sowing.

On the other hand it is equally true, moreover, and a well known fact that very many of our German immigrants are God-fearing men and women who truly love the Lord Jesus Christ, His word and Church, and deplore it as their greatest calamity, to be obliged to live, where Christ is not preached and His sacraments are not administered unto them. In such the sense of their religious wants is so deep and strong that they are frequently found to be in the greatest dejection of spirit, so long as they cannot have these wants satisfied. Though generally very faithful and devoted to their own denomination, and not so easily induced to change their religious confession, they cannot but soon look about for a spiritual home, a communion with believers; and acting on the principle that almost any Christian church is to be preferred to having no church, they will by and by overcome their conscientious scruples, lay aside their confessional prejudices and connect themselves with any Christian denomination within their reach.

There is no telling what losses our Church, East and West, has suffered just in this way; but that they have been very great indeed, is now pretty generally known and deeply deplored. Nothing else is to be expected, however, than that the Church will continue to experience such losses, if she does not find ways and means to follow up these German immigrants and to supply them with the word of life through such pastors of her own as are in every particular view qualified for this peculiarly difficult work.

For the successful prosecution of this work, it is not enough that the pastor has full command of the German language, though this is, of course, the first and absolutely indispensable qualification. A full, hearty, natural sympathy with the thoughts, feelings and habits of these people is of equal importance. Further, there must be no fear of self-sacrificing work, no expectation of large salaries, but rather a readiness on the part of the pastor to live in the humblest style and, if need be, take to himself his full share even of the poverty of his flock. This requires, besides an uncommon love and devotion to the Lord and His cause—fruits of the Holy Ghost, happily as often to be found in young men of American birth and education—such habits of frugality and self denial, as, no matter now, how acquired, pre-eminently characterize the Germans.

In short, therefore, pastoral work among our German people can best be done by men of German education, if not also, of German birth. If this is a truism, it is yet of such vital importance to our Church that it deserves to be uttered again and again, until it shall have received its due share of attention.

It is in vain to expect of whole communities, often purely German, to learn and adopt the English language and English ways and at once receive English preaching. They will not and in most cases cannot do so. But in any case, it is

the duty of the Church to provide them with what they need, to preach the Gospel to them in a language that they can understand. At least, this is the only way of keeping alive their love of the faith and Church of their fathers.

The Mission-house is the institution to which the three German Synods of our Church now chiefly look for young men specially trained for this work. Its sole aim from the beginning has been to educate pious young men who might be willing, as ministers or teachers, to consecrate their lives to the humble yet noble work of gathering into folds and feeding and keeping our Master's sheep and lambs among our German brethren who are scattered all over the United States and so much in danger, in their struggle for a temporal existence, an earthly home, to lose sight of the incomparably higher duty and privilege of human life—the winning of a title to an eternal home of the soul in heaven.

Already the Mission house has accomplished much in this direction, having sent at least 125 faithful laborers into the field. From its very start under the loving care and prudent, frugal management of men that knew just what was needed, had faith and piety enough to be prompted to forget all considerations of their own personal comfort and ease, gave their talents with their hands and hearts to the work, labored and prayed with equal diligence and fidelity and never once doubted that the Lord was with them, even when it seemed good to Him to hide His face, try their strength and honesty of faith and purpose by withholding, for a time what to them appeared most indispensable—this school of prophets has enjoyed the richest blessings from the Lord.

For more than 25 years, without anything like an endowment fund, it has been sustained and its wants have been supplied by voluntary contributions and donations in money, food and clothing from poor German congregations or individual friends of the cause. And so steady have been its growth and prosperity that it now owns a farm of 130 acres, 7 houses, a large library, *has no debts*, and gives instruction to more than 70 young men, many of whom have given their hearts to Jesus and are preparing themselves in good earnest for efficient labor in His vineyard.

This is, surely, a fair record, and yet it might be much fairer still, if the means of carrying forward the work in the best way had been always at hand. The policy to which the Mission house has thus far strictly adhered has been to use to the best advantage what funds it had and *avoid making debts*. The wisdom of such a course of action is never to be questioned. It is in full harmony with God's word, and, in the case of the Mission-house, the Lord has signally blessed it, so signally, indeed, that no true friend of that school, if rightly acquainted with its history, can ever give his consent to the pursuing of a different course.

But the demands upon the Mission-house are ever increasing. Cries for help come to it from every side and can not be answered. Instead of being able to send men into new fields, where they are so much needed, it can scarcely fill the vacancies caused by death in the old.

The three frame buildings, erected at different times with a view of satisfying immediate wants in accordance with the means on hand, have long since been in adequate. Lecture-rooms, a suitable place for the large and truly valuable library, rooms for the accommodation of students whose application for admittance can often not be granted simply because they can not be accommodated, are sadly needed.

In view of these facts, the three German Synods under whose care the Mission-house stands, have authorized its Board of Managers to erect, if possible, such a brick building, as shall satisfy in all particulars the needs of the institution. This action of the Synods the Board accordingly laid before the congregations, asking them to contribute in a way that would show how large a sum might be expected to be raised. Thereupon, a number of congregations sending in their subscription lists, others at once their contributions, individual friends considerable sums, the plan of a building 96x45 feet, with a wing of 50x35 feet, and, besides cellar and attic, three-stories high, was given for completion into the hands of an architect, whose opinion was, that about 300 000 bricks, with other materials in proportion, would be required.

In the hope of being able to begin building early this spring, these bricks were ordered, and 175 000 of them were hauled by our farmers during the winter. But when the plan with specifications was laid before the Board, at its last meeting, the architect declared that for the proper execution of the plan 600 000 bricks would be needed, and the house would cost $20 000.

Of course, no one had expected that matters would take such a turn, and the Board suddenly found itself in a very distressing dilemma. To abide by the plan was not only to assume that the large sum of $20,000 might be raised, but also to defer the whole enterprise another year, in as much as so many bricks could not be hauled in so short a time. To give up the plan, build on a smaller scale and for a moderate sum would, however, be of no permanent benefit to the institution, because it would undoubtedly involve the necessity of building again after a few years. All things considered, therefore, it seemed to the Board to be best to keep the plan and wait, and in the meantime look to the Lord and His people for help. Both have helped the Mission-house so long and so often that its friends cannot but believe they will do so now. They are resolved, at least, to put their trust again in the precious words of Christ to the centurion: "As thou hast believed, so be it done unto thee."

Some of this sorely needed help will come, we sincerely hope and trust, from the English speaking people of our church; and we allow ourselves, in conclusion, to appeal to them on behalf of the Mission house and its great work, which is the Lord's work and worthy, therefore, of being helped forward, with liberal hearts and hands, by the whole Church. Contributions may be sent to the Treasurer of the Mission-house, G. Kremer's, 431 East Water street, Milwaukee, Wis.

J. Van Haagen.

For the Messenger.

A Word from Butler Home.

The report of General Wagner, the Inspector of the Orphans' Homes of the State, has been published in the Harrisburg papers, and through them it is learned that the Butler Home is classed as No. 1, and is the only home in the State which was worthy of being classed so high. One other home is classed in number 2 and the others are all lower in classification.

"This evidence coming from the Inspector, who has examined all the Orphans' Homes in the State, is a high testimony to the Butler Home."

We quote the above from *The Times* of Butler, Pa. As the State of Pennsylvania, and especially the people of Butler County are rejoicing in this paragon of excellence among her Orphans' Homes, we feel that the Church, too, should hear the good news, that the Home she established, and has sustained these many years, stands upon the highest pinnacle of fame yet reached by institutions of the kind in our land.

Senator Meredith, of Kittanning, visited the Home during the past winter. As he passed through the pleasant rooms, he remarked, "This is no Orphans' Home, it is a Seminary. We are proud of our Home in Dayton, but it is nothing to be compared with this."

But why should we mention these thing? Why unfurl the banner of praise in this wholesale way? For two reasons we would inwreath these gems of commendation.

In the first place, the Church is ready and waiting for opportunities to minister unto her Lord, by caring for the destitute. But before extending a helping hand to an institution like this, she would naturally inquire, "Is it worthy?" after settling the question, "Is it needy?" Then, besides, we would publish abroad the honors of this Home, that the Board, the Superintendent, and all those who are serving the Master, Christ, in laboring for these little ones, may be encouraged to renewed activity in this great work committed to their hands. We have visited homes for orphans, homes for aged men and aged women. We have admired the whiteness of the bare tables and floors, as well as the perfect order in which everything about these homes was kept. Yet we have invariably found in them a barrenness, a coldness that made us sad. But what was our surprise on finding this Butler Home one of the cheeriest, sunniest spots it has ever been ours to visit. We stepped into the grove surrounding the Home a few days ago with a heavy heart, because of a little cloud that had just flitted 'twixt us and the sunny sky. We looked up at the tall, green trees, with their trunks encircled by comfortable seats, and as they waved their proud heads far above us, they seemed to say,

"It is but a speck that darkens your day.
Sit down in our midst and with one breath we will fan it away."

As we yielded to the inspiring influence, our eyes fell upon the mossy carpet of bright, beautiful grass blades that smiled in our face, and we left the grove ashamed that we should have permitted a cloud to accompany us to such a spot, and with a heart as glad as the little birds that sang in the trees. "Is it possible," we asked ourself, "that outward surroundings can so affect the soul of man!" Calling to mind this little incident, there is no mystery in the contrast between the homes above referred to, and the Home at Butler. A bright carpet, a few interesting pictures, a cheery companion, surrounded by an atmosphere of pure, simple religion—what an influence these have upon the plastic mind and heart of a child!

Do any of our readers inquire what the Home needs? With the wear and tear of 80 active little bodies, not to speak of the necessary draw back in the sewing department in consequence of the late siege of measles, and two lingering cases of severe illness, nothing is likely to come amiss in the shape of food, clothing, bedding, carpeting, &c., or the wherewith to purchase the same. One would have thought it would take a Philadelphia lawyer to contrive how to cover the children's dining-room with the carpet that came out of it at house-cleaning time, even after it was nicely washed and a few pieces added to it. But it looks well. However, its days are numbered. If some of our wealthy, liberal Reformed friends who, we rejoice to say, throw into the alms' basket their twenty five, fifty, and one hundred dollar bills, were to send to the Home one of these largest sized bills for the purchase of a cork matting for the above mentioned room, oh! what joy and gratitude it would bring to the hearts at the Home! But as God has mercifully, and at times it seemed miraculously, supplied the wants of this Home, we believe this same Omnipotent One who has promised to provide for the fatherless, will put it into the heart of some of those to whom He has intrusted His goods, to supply the necessary demands.

We are happy to say that the inmates of the Home can now lay aside shovel and coal bucket, with the necessarily accompanying dirt, and bake and cook with gas as well as enjoy the clean, beautiful fires in the grates, if desirable.

The number of children at the Home during the past month has been greater then ever before in the history of the institution; reaching at one time to eighty.

To night there is one less in the Home than this morning. They have had a funeral service to-day, the first since the present Superintendent has had charge of the Home. The large family were gathered in the chapel and parlor, the folding doors between being open, and with the white coffin in their midst, listened to the sad words of Pa Prugh from the text: "He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not." Then as they slowly passed around the coffin, with sobs and tears, each looked for the last time upon the thin, white face of their little brother, Curt Black, after which Pa Prugh took him to his former home in Annandale. For 9 long weeks little Curt had suffered intensely of spinal meningitis. This morning, on his seventh birthday, between 11 and 12 o'clock, the tired spirit was released from almost a literal skeleton. Weeks ago our blessed Saviour had come to the room of the suffering one, and said to those who stood anxiously by little Curt's bedside, "Tarry ye here and watch with me." And when tempted to question, "Why may he not be released from this living death, why may not this cup pass from his lips?" Asleep as to God's providential dealings, how reprovingly has come the voice, "What in life's long day, 'could ye not watch with me one hour!'" But to-night the bed is empty, the room is silent, and a voice comes to the warm and weary watchers of the Home, "Sleep on now and take your rest." How often in life we are called at the midnight hour into the garden of Gethsemane to watch with a suffering loved one. These are solemn hours. Here are life's saddest scenes.

H. S.

Selections.

Proposed Response to the House of Bishops.

Overture to the General Assembly from the Presbytery of New Brunswick.

The Presbytery of New Brunswick in session at Princeton, N. J., April 20th, unanimously adopted the following overture and directed that it be sent to the General Assembly, with the request that this or some similar response be made to the House of Bishops of the Protestant Episcopal Church; and that it be published in the religious papers.

Attest: A. L. Armstrong,
Stated Clerk.

The General Assembly of the Presbyterian Church in the United States of America, profoundly sensible of the sin and the evils of divisions in the Church of Christ, and their contrariety to the true ideal of the Church, as set forth in the Scriptures and especially in the intercessory prayer of our blessed Lord, welcome with lively gratification the declaration of the House of Bishops of the Protestant Episcopal Church, addressed on the 20th of October last, to their "fellow-Christians of the different communions in this land," on the subject of Christian union. This Assembly shares the earnest desire therein expressed, "that the Saviour's prayer that we may all be one may in its deepest and truest sense be speedily fulfilled." This Assembly accept in the same generous spirit in which it is made the declaration that the Episcopal Church "does not seek to absorb other communions, but rather co-operating with them on the basis of a common faith and order, to discontinue schism, to heal the wounds of the body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world." This sentiment we most cordially endorse for ourselves. And we further give our hearty assent to the affirmation that unity between different communions is not to be sought by sacrificing "the substantial deposit of Christian faith and order committed by Christ and His apostles to the Church," which is "incapable of compromise or surrender," though we do not assent to the particulars which are specified as constituting this "substantial deposit."

We are in hearty accord with all who hold the essential principles of the doctrine of Christ, as these are set forth in the thirty-nine articles of the Episcopal Church and in the creeds of evangelical Christendom generally. The body of truth, which all hold in common, is of incomparably greater moment than the denominational peculiarities by which they are divided. These latter need not be given up and cannot be given up by those who conscientiously believe them to be most consonant to revealed truth and in nearest accord with the models and precepts of the New Testament. But there can be real, hearty and effective unity without insisting upon a uniformity in non-essentials, which would impair Christian freedom, wound the Christian conscience and be conducive to strife rather than harmony. In the present state of the Christian world we do not judge it wise or practicable to aim, in the first instance at least, at the abolition of existing Church organizations and the fusing of all together into one body, which could not possibly be made homogeneous at once; but rather to establish such relations among existing communions based upon their mutual recognition in all appropriate ways as alike branches of the one true Church of Christ, as shall lead to cordial co-operation in efforts to promote the kingdom of our common Master.

Different Christian Churches might thus retain their distinctive features of faith and order, and at the same time present a united front against infidelity, irreligion and ungodliness, combine in works of philanthropy and beneficence and the promotion of morality and social order, and secure—what is greatly to be desired—that concert of action in their various agencies for the evangelization of our large cities, our vast country and the outlying wastes of heathendom, which shall prevent misunderstandings, unseemly strifes and mutual interference, while it shall promote the highest efficiency in the work of our divine Master. With a view of securing these ends, it is hereby

Resolved, That a committee of —— be appointed to confer with any similar committees that may be appointed by other Christian Churches, which receive the Holy Scriptures as the infallible word of God and look for salvation to Christ alone to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure co-operation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly.

The above paper was adopted in compliance with the following petition.

The undersigned respectfully ask the Presbytery of New Brunswick to overture the General Assembly to adopt the accompanying or some similar paper in response to the declarations of the House of Bishops of the Protestant Episcapal Church in relation to the unity of the Church of Christ.

James C Moffat, James McCosh,
C. Wistar Hodge, John T. Duffield,
Chas A. Aiken, Henry C. Cameron,
H G. Hinsdale, John Dixon.
George Hale Geo S Mott,
S. M. Studdiford, Jas O Murray,
Lewis W. Mudge, Francis L Patton,
W. J McKnight, W Henry Green,
S. S Orris.

Family Reading.

He Restoreth My Soul.

Mrs. Margaret E. Sangster.

I am often so weary of sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in
To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that staineth,
Nor ever the spoiler hath trod.

But aye when the struggle is sorest,
And dark are the clouds on my soul,
Dear Lord, the sweet cup that Thou pourest
Has balm, and I drink and am whole.
From the quenchless old well of salvation
I quaff the pure waters divine,
And a sense of triumphant elation
Is thrilled through this spirit of mine.

No hand but Thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has cumbered and tangled the way,
No look but Thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human
Lies prone on the desolate strand.

But ever Thy help is the nearest
When help from the earth there is none,
And even the word that is dearest
Is the word of the crucified Son;
And aye when the tempest-clouds gather
I fly for sweet shelter and peace
Through the Son to the heart of the Father,
The terror and tremor may cease.

He restoreth my soul, and I praise Him
Whose love is my chrism and crown;
He restoreth my soul; let me raise Him
A song that His mercy will own.
For often so weary of sorrow,
So weary of fighting with sin,
I look and I long for the morrow,
When the ransomed their freedom shall win.

—*Illustrated Christian Weekly.*

Did I Miss My Road?

It was my duty, and not pleasure, which saw me rattling away across a certain wide and desolate common about ten o'clock at night, and not so long since. The road was lonely enough, in all truth, and the night was particularly dark—not with the mere absence of light, but with the solid and dense darkness of a misty atmosphere. But I had gone that way many a time before; I was well wrapped up; and the horse was sound and steady. Insensibly my nose and ears sank deeper into my woollen comforter, and while my eyes still kept a mechanical look out ahead, and my hands instinctively grasped the reins, my thoughts escaped from the trammels of the present and went floating down the past.

The line which my thoughts took—for I remember it well—was this. Had not all my life been a great mistake? What if I had done that which, years ago, I had not done, and taken that turning which I had then not taken—should I not have cut a far finer figure in the world, found a better market for my abilities, and altogether been a more successful man? In other words, had not my life, as it really had turned out, been, in a certain sense, a failure?

Such were the thoughts that filled my mind as I drove along—but I determined to free myself from the depression, and accordingly sat up straighter, jerked the reins a little, whistled to my horse, and tried to attend to external objects.

There was still nothing to see but the indistinct glimmer of the white road, and nothing to hear but the ringing of the horse's hoofs and the grating of the wheels. Yet it ought not to have been so. I should by this time have crossed the downs, and have found a hedge on each side of me. Undoubtedly I must have missed my way. While my thoughts had been wandering, my horse and gig had been wandering too.

So far as regarding personal safety, this discovery caused no alarm. But I was vexed that the person who had sent for me should have to wait longer than was absolutely necessary, and I was further vexed to think that my own return home would be unnecessarily delayed.

On, therefore, we went, through the mist and darkness, along the road into which I now perceived more and more clearly that I had accidentally swerved. In a quarter of an hour, as I expected, the white road ended in a lane, and a little way down this there was a cottage. Stopping at the gate I jumped down, and making my way across the little garden, knocked at the door to ask my road. For though I fancied I knew the lane, I still thought I should like to make quite sure before proceeding.

I was further encouraged to knock at the cottage door at so late an hour by perceiving a light still burning within. And no sooner had I knocked than it was opened by a woman, almost as if she had been standing behind it. "We heard your wheels, sir," she said, "but we did not think you would be here so soon. Run out, Johnny," she continued, speaking to a lad who stood by her, "run out and hold the gentleman's horse."

I stared at the woman in astonishment. "The truth is, my good woman, I've missed my road. I was going to the market town, and stopped to ask my way."

"Then it was the good Lord that sent you, sir," said the woman. "My husband's gone over to your house to bring you, and you must have crossed him on the road."

And then she proceeded to tell me what was the matter. One of her children, in fact, had met with a most serious accident, and the quickness or the tardiness of medical help made all the difference, humanly speaking, between life and death.

When all had been done that could be done, I still had time to find my way before midnight to the house where I had been at first expected, and where the need was, after all, not nearly so great as at the cottage. Besides which, while I was in the cottage, the fog, with that mysteriousness of movement which characterizes fogs, had cleared off and revealed the moon shining in the brightness of its second quarter. And once again, as I crossed the down on my way homewards, my thoughts went drifting to the same subject as had occupied them some hours before. But how different was their tenor! and how much had they been affected by the incident of the night.

Here was a material instance—thus I reasoned, with my changed course of thought—in which, to all human appearance, I had mistaken my way. But that which to my mind had seemed a mistake was now plainly perceived to be a providential thing, leading to the relief of excruciating human suffering, and it may even be, to the saving of a human life. Might it not be so with all my life as with these few hours of it? Nay, must it not be so, if all things work together for good to those who love God? Though I might have missed my way to fame and fortune, had I not found it, by the goodness of God, to at least a sufficiency for myself and those nearest and dearest to me, and to large opportunities of doing good to many suffering persons, both as to their bodies and their souls.

Meditating these things, and besides driving homewards—when your horse, as we all know, goes a good deal faster than in the other direction—I did not find the way either so long or so dreary as when I went. And when my dear wife came down, as is her custom, to let me in, and asked me how I had fared, I said, "Well, my dear, if I have done nothing else, I have learned a little lesson."—*British Workman.*

Worn-out Hands.

We can see them every day. Poor, worn-out hands, trembling, wrinkled and unsightly; yet to me how beautiful they are! They have done so much. Their loving work began in infancy. That was many, many years ago, when they, too, were dimpled and white. What tiny hands they were then!

But we find it hard to believe that grandma ever was a baby. We can hardly picture her in the dainty robes she must have worn. Still, she had her niche in the hap-

py household, and filled it after her own perfect baby fashion. Father and mother both felt the tender touch of her soft, caressing fingers. The former went forth to his daily toil with renewed strength and courage, and the latter's added duties only seemed to grow lighter as the days flew by.

Baby grew fast. A few years later, what busy little hands she had! They were thrust into everything, and if destruction followed, "helping mamma" was the sweet excuse which always shielded their pretty owner. But soon they were a help indeed; always willing and ready. Ah, what busy hands they were.

And they were destined to become still dearer. Only a few more years, and then an impatient lover had circled one slender finger with a golden engagement ring. They seemed the warmest hands he had ever clasped. Love was the only match-maker, and their marriage quickly followed. Charles would have his way. How they missed her—father, mother, brothers and sisters—when those dear hands had vanished to deftly make ready the new home nest! They beautified it until the proud young husband thought there could be no lovelier spot in all the wide, wide world.

Another year; they were mother hands then, and their real life work had just begun, and if possible, they were more diligent than ever before. They even found time for other work outside the little home. The needy, sick and afflicted were helped in a thousand different ways. They were benevolent hands.

And years of peace, happiness and prosperity were given them in return. Twice had the cosy home been enlarged; the loved faces God had sent filled it to overflowing.

After a time one left it never to return. How the patient, pitying mother hands hovered round that dear one in the last sad hour! They tremblingly closed the sightless eyes, gathered sweet, fresh roses to lay on the downy pillow, tenderly raised the coffin-lid for one last look, and finally, planted vines and flowers on the newly made grave. After that the home-work went on as usual only there was one less to do for. How strange it seemed!

One by one the others also left her side; the boys to make their way in the great Babylon called town, and the girls to exchange the old homes for new ones here and there. So mother's hands fondly prepared each outfit as it was needed; knitting stockings and making bridal robes were all the same to her.

Then, after thirty years of earnest loving toil, her tired hands took a little needed rest. All the children had gone from her. There was only husband to care for now, and his wants were so few in comparison with what theirs had been! Her tender, wifely hands often lingered lovingly on his head. Poor Charles! His once thick, black hair was now thin and gray. He was growing old; but surely he was now dearer than ever. The children could live without her. As in the beginning, he was again her all.

But ten years later he was taken from her. O, the agony of that parting! His dying kiss fell on the dear, tear wet hands that had always scattered flowers along his life-path. They fashioned his shroud. She would not suffer a strange hand to perform that last sad service. Soon he peacefully slept in the little village church-yard, and she was all alone in the old nest. How empty it was! Her hands are quite idle now. No work to do, no loved ones to wait upon. Only self left.

At her tearful request, one child, a daughter, returned, bringing with her five fatherless ones. Then grandma took up the broken threads of her life-work. There was still so much to be done. It seemed as though all her children were back again. She knew just what to do for them. Their many childish wants and necessities were to her an open book, which she read with delight. Little Charles was grandpa's namesake. How she loved the bonny boy!

But at last the grandchildren left home, just as her own had done. Grandma's loving farewell followed them like a blessing. They can never forget her.

She is almost ninety now. There she sits in the roomy rocking chair in which dear grandpa died thirty long years ago. Soon she will join him in heaven. Her work is all done; she is only waiting.

Poor, worn-out hands! Age and disease have crippled them; but they are not unsightly. No, no! Some day they will be folded, cold and white, upon her breast; and the sweet rest of the weary will be hers at last.—*Christian Union.*

Crown Jewels of France.

One of the most popular and interesting public resorts just now is the great hall of the Tuileries, where the crown diamonds are on exhibition for the second time, I believe, for the last two years. These marvelous jewels are now to be dispersed, with the exception of four or five, which are to be kept as a dowry for the great industrial museum finally to be installed in the Cour des Comptes, the picturesque ruin which is almost the only remaining monument of the paroxysmal fury of the Commune. These diamonds are guarded with a cautiousness that seems almost ridiculous, yet when one reflects that the detective police of the moment have not sagacity enough to catch murderers, it is scarcely to be expected that unaided by bars and bolts they could prevent the pilfering of such tempting jewels. By the way, this almost matchless collection was stolen during the old French Revolution, and it was many months before the most celebrated of the diamonds were returned into custody of the State. Half a dozen of people, some of them bearing names of distinction, had their heads cut off in the Place Louis XV., because of participation in this theft. To-day the jewels are kept in an enormous glass case, which is surrounded by police, and close to which the public cannot approach. At night this case is lowered into a deep well, iron-plated and stone-walled, and by machinery is brought up again each morning. A high official of the treasury keeps the only key which there is, and has to be sent for in the morning before the diamonds can be verified and classed as they are each day.

Reserve Your Nerves.

Too many women work just to finish this or that, long after fatigue has set in. Their bodies may not feel much more tired than they were an hour or two earlier, but instead of cheerful physical fatigue, when it is a real comfort to sit down and rest, and laugh and talk perhaps, or read something pleasant, instead of this good feeling has come nervous fatigue, a very different matter; the last word irritates us, and when we finally cease, it is not to rest with cheerful task or reading or a delicious sense of work done and repose earned, but we sink down too tired to rest, feeling worn out, ill, and ready to cry rather than laugh.

We may get over such abuse two or three times, but by degrees this nervous irritability will become, not a rare experience consequent on rare fatigue, but will follow even very little exertion, and the result will be the shattered, pallid woman, faded and worn out long before life's prime. And probably the time will then have come for her, when she not only is not able to do very much, but she is unable to refrain from trying to do. Therefore, I say, if the work that seems so necessary causes more than a healthy fatigue, let it go. Keep the house "broom clean;" do just what must be done, and reserve your nerves for your husband and children; it is your duty. If you do your own washing, use every labor-saving article within your reach; iron only the necessary. Use the wringer as a mangle; when sheets and towels and undergarments are dry and smoothly folded, run them through the wringer instead of ironing them; they will be just as wholesome and your back will be saved.—*Good Housekeeping.*

Youth's Department.

Dandelion Gold.

BY MARGARET DELAND.

Like bright gold dollars in the grass
The dandelions lie,
And if they would like dollars "pass,"
I know what I would buy.

At first, I'd work with all my might
To gather up the gold,
And stuff my pockets just as tight
As ever they would hold!

Then I would find Dame Nature's store,
(She has the dearest things!)
Boldly knock at the very front door,
And ask for butterflies' wings;

Then I should want some fine gray gloves,
Made out of spider's silk,
And feathery cloak from breasts of doves,
As soft and white as milk!

For shoes I'd buy some lily leaves
With snail-shell buttons bright,
And, made of threads the thistle weaves,
Some stockings, snowy white;

But most of all, I long to buy
The new moon for a boat,
That I each night far down the sky,
Among the stars might float.

O, round and round the earth I'd range,
So glad and free and bold—
And never a cent I'd ask of change,
From Dandelion Gold!

—*Cottage Hearth.*

Foolish Joe's Revenge.

BY FLORENCE B. HALLOWELL.

"What is the excitement?" asked Mrs Gay, as her two sons, Fred and Will, rushed into the dining-room one day at noon, flushed and breathless, and took their seats at the table. "I heard a great deal of noise in the street a moment ago."

"It was only Foolish Joe," answered Will. "The boys were trying to get his dog away from him."

"What did you want of the dog?" asked Mr. Gay.

"Oh, we didn't really want it. We were only teasing Joe. He thinks so much of that wretched yellow cur that he won't let it out of his sight."

"Poor fellow!" said Mrs. Gay. "It is all he has to love. His mother treats him shamefully, and looks upon him as a burden and disgrace. She drinks, too, and people say that she beats him very often. He ought not to be teased, and I am sorry my boys took part in such cruel sport."

"We didn't think about it being cruel, mother," said Fred, looking a little ashamed of himself. "Everybody teases Joe. He ought to be used to it by this time."

"How brave and manly to torment a poor imbecile who can't defend himself!" and Mrs. Gay's tone was severe.

"He may not fight," said Mr. Gay, "but it is always dangerous to rouse the anger of an imbecile. One can never be sure in what way he will revenge his wrong. You boys may be sorry some day that you ever provoked Foolish Joe. Have you forgotten that he wrung the necks of every one of Mrs. Dabney's black Spanish fowls because she threw stones at his miserable old rooster when it came into her yard."

"Oh, he won't do anything to us boys," said Fred. "There's no danger of that. He's mortally afraid of us. Why, when we were trying to get the dog away from him he whimpered like a big baby."

"I advise you to let him alone," said Mr. Gay. "As your mother says, it is neither brave nor manly to torment the helpless. There's no 'fun' in it that I can see. Joe should be pitied for his misfortunes, not abused. I shall be very angry if I hear of your teasing him again."

Abashed by this rebuke, neither Will nor Fred spoke again during the meal, and, as soon as it was over, escaped from the room, and ran off to where three of their friends were waiting for them under a tree at the corner of the next street.

"Where's the dog?" asked Will.

"We've shut him up in a shed back of Doctor Wilbur's house," answered Tom Halliday. "Such a time as we had getting him in without anyone seeing us! And Joe's gone home, crying like a good fellow! Who'd have thought he set so much by that dog! It would be a mercy to kill the little yellow beast; he's nothing but skin and bone."

"No, we musn't do that," said Bert Snyder. "That would be mean. But we can keep him hidden over Sabbath, just for fun. And Joe'll go just wild."

"Well, what are we going to do this afternoon?" inquired Will. "We don't want to waste any time talking."

"I'm for going to Bug Island to fish," said Luke French.

"We can't," said Fred. "It would cost us a dollar to hire a boat."

Luke smiled sagely.

"We don't need to hire one," he said. "Perry Thompson's gone to Towsontown to stay over Sabbath, and he left the key of his boat-house with me, and said I could use the boat to-day if I felt like it. We can all go. It's big enough to hold five."

Jubilant, and with anticipations of a fine time, the boys started for the river at once, stopping at a bakery on their way to fill their pockets with fresh doughnuts, for they felt sure they would be hungry long before supper time.

"There's all the fishing-tackle here we want," said Luke, as he unlocked the door of the boat house. "Perry won't mind our using it. He's the best fellow that ever breathed."

The boat was soon launched, and the five boys rowed off, unconscious that they were watched by Foolish Joe, who, anxious to obtain possession of his dearly beloved dog, had followed them unobserved, and hidden himself behind the boat-house.

Careless Luke had forgotten, when he closed the door, to take the key from the lock, and this fact Joe perceived as soon as the boat was out of sight, and he found himself at liberty to make a tour of inspection.

Of course he entered the boat-house at once, and with idle curiosity examined everything it contained. What appeared to please him most was a small boat called the Nellie, which Perry Thompson kept exclusively for his own use, and which could seat only one. It was a very light affair, gaily painted, and handsomely fitted up.

Joe sat down on a low stool, and with his head on his hands remained for some time plunged in deep thought. Then he rose, and with a most malevolent expression of countenance, opened the boat-house door, and dragged the Nellie out. Two minutes later it was rocking on the river, with Foolish Joe handling the oars.

Mr. Thompson and all his family, except Perry, had gone to the White Mountains for the summer, and as the house stood a long distance from another, and not even a servant was left in charge of the premises, there was no one to see Foolish Joe's departure.

The five boys on arriving at the island fastened their boat to a tree on the shore, and went some distance away to a large rock, where they could seat themselves comfortably to fish. They had good luck from the moment they threw in their lines, and at the end of an hour their string of rock and perch was so long that they began to talk of returning home.

"We may as well stay a little while longer," said Will. "There's no telling when we shall get here again. Let's fish till sundown, anyway."

As the last word left his lips a harsh laugh, followed by a loud shout, made every boy spring to his feet; and to their consternation and amazement they saw Foolish Joe not a dozen yards away, rowing off in the Nellie, towing after him the big boat in which they had come to the island.

"Joe! Joe! come back here, I say," shouted Luke. "What do you mean by taking off our boat? Bring it back at once." Joe answered by a chuckling laugh and kept on rowing.

"You villain!" cried Tom Halliday, "bring that boat back, or we'll make you sorry for it."

But this threat had no apparent effect on Joe, who with every moment widened the distance between himself and the shore of the island.

The boys shouted at him until they were hoarse, and when they saw that threats were of no avail, they tried persuasion, and promised all sorts of favors and gifts if only he would bring back the boat.

But not a word did they obtain in reply, and in a few minutes the boat disappeared around a bend in the river.

"This is a nice situation, to say the least," said Luke. "How are we going to get home, I'd like to know?"

No one answered him. The faces he looked upon were all exceedingly grave.

"Not a soul except Joe knows where we are," said Will, when the silence began to grow oppressive. "No one will ever think of coming here after us."

"I wish I had mentioned at home that Perry offered me the use of his boat," said Luke, "but of course I didn't—worse luck."

"This is what we get for plaguing Joe," remarked Fred. "I'll take precious good care to let him alone hereafter."

"He isn't as foolish as most folks think him," said Bert Snyder. "And that poor dog of his! It'll starve to death."

Thus talking, and keeping their eyes on the river in the hope of seeing some one come to their rescue, the boys whiled away an hour. But as it began to grow dark the conversation flagged perceptibly.

"If we could only make a fire," said Luke, "it might be seen from the shore; but I haven't a match about me."

Neither had any of his companions, though every pocket was at once turned inside out in a desperate search.

"We must try two stones," said Will, gathering a pile of dry leaves.

But though every boy tried in turn the experiment of striking sparks from the stones, no one succeeded in igniting the leaves.

They gave up trying at last, and sat down to eat their doughnuts in gloomy silence. How earnestly they wished they had brought more; for they were very hungry.

A more dismal night than that spent on Bug Island those five boys had never known. It was so cold that they were obliged to walk up and down the shore the greater part of the time in order to keep warm, and when at length the sun rose they were tired and cross as well as hungry and chilled.

"Somebody must come to-day," said Will. "We'll die if we have to spend another night here."

But hour after hour passed, and no one came. Not a boat of any kind was seen on the placid river.

It was a Sabbath the boys never forgot as long as they lived. They had all the time they wanted in which to regret their cruelty to the poor imbecile, and to see their conduct in its true light.

When the dusk again began to creep over the island, and they contemplated the prospects of spending upon it another long, cold night, they were almost desperate; and when all at once they heard a shout, and saw a boat turning the bend, they sobbed for joy, big boys as they were.

The boat contained Mr. Gay and Mr. French, and as they rowed the half-starved boys homeward, they told them that their absence had created no anxiety, as every one had felt sure that they had run off to attend a circus, exhibiting in a town twelve miles away, and it was Foolish Joe himself who had given the alarm. He had found his yellow dog after a diligent search, and had at once gone to Mr. Gay's to tell him that the boys were on the island. But he had not told his own part in the affair.

"He ought to be hung," said Luke French, excitedly.

"No, he doesn't deserve any punishment at all," said Mr. Gay. "He gave you no more than you deserved."

But of course none of the boys agreed with him, though they were exceedingly careful after their adventure to let Foolish Joe severely alone.—*The Examiner.*

The Traveler's Tree,

A European traveler, on his way from the coast of Madagascar to the capital, Tananarivo, in the interior, had emptied his water flask, and was suffering from thirst. He asked one of the natives of his party when he should be able to obtain water.

"Any time you like," said the native, smiling.

The European saw no signs of springs of water; but the native conducted him to a group of tall, palm-like trees, standing in a cluster on the edge of the forest, with straight trunks and bright green, broad leaves, growing from the opposite sides of the stalk, and making the tree appear like a great fan. The white man gazed admiringly at the tree.

"You think it is a fine tree," said the native, "but I will show you what it is good for."

He pierced the root of one of the leaf-stems, at the point where it joined the tree, with his spear, whereupon a stream of clear water spurted out, which the European caught in his water-can, and found cool, fresh, and excellent to drink.

The party having satisfied their thirst and taken a supply, the native who had spoken went on:

"This tree, which is good for us in more ways than one, we call the traveler's tree."

"But where does the water come from that the tree contains?" asked the white man. "Is it taken from the soil?"

"O, no," said the native. "The leaves drink in the rain that falls on the n, and when it has passed all through them it becomes very pure and sweet."

"And are there many of these trees on the island?"

"There are so many that sometimes one sees no other trees for a mile; and very often we take no provision of water when we travel, because we know that we shall find the traveler's tree."

"And you say there are other things that they are good for?"

The native answered by asking another question.

"Do you remember," he said, "the village that we passed through this morning, with its wooden huts roofed over with leaves? Those huts were made of nothing but the traveler's tree. The wood splits easily, but makes tough planks for floors, and the walls of the houses are made of the bark. With the branches we make the rafter, and the leaves cover the roof. But this is not all that the good tree does. We are coming soon to a village whose people I know, and I will show you more."

The native was eager in his haste to show to the traveler what the tree still had in store for him, and the European, for his part, felt no little curiosity. They arrived soon at the village, and the guide conducted the traveler to the hut of a friend, who received them very hospitably, and soon spread a meal for them.

First he placed upon a sort of table a spread made of some vegetable substance, very light and pretty; then he set before his guests two drinking vessels of a material which the white man did not recognize, and then he gave them two utensils, which, although rude in shape, served in the stead of knife and fork.

In the midst of the table he placed a large bowl, filled with cream of very appetizing appearance. In another vessel there was a quantity of oil, with almonds floating upon it.

"Before we begin," said the guide, "I must tell you what I promised. Everything that there is upon this table comes from the traveler's tree. You see this table-cloth? It is made of the fibers of the leaves of the tree. These drinking-cups, these plates, these knives, are made of the wood or the bark of the tree. What you take to be cream is a dish made of the seeds of the tree, pounded up with meal, and mixed with a kind of milk drawn from the trunk of the tree. What you think are almonds are little cakes made of these seeds, and oil is pressed from the skin or shuck of the seed. As for the water you are about to drink, you know that already. And we get not only these things, but some of the people of Madagascar have made a kind of cloth that they wear out of the fiber of the wood."—*Selected.*

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, MAY 18, 1887.

Especial attention is called to the notice, given elsewhere, of reduced fares to the General Synod, and also to the change made in the time for the meeting of the Lebanon Classis.

We are glad to learn from various sources that the attendance upon the exercises connected with the Seminary Commencement, at Lancaster, was unusually large, notwithstanding the fact that the annual meetings of the Classes are claiming the time and attention of most of our pastors. It will be seen from the account given by our correspondent that the week was one of unusual interest.

Obituary notices have accumulated on our hands until we hardly know what to do with them, and must ask indulgence if their publication is delayed. The difficulty will be greatly relieved if those who write them will study brevity. A few minutes spent in condensation after they are "dashed off" will greatly improve their character, as well as insure their earlier insertion in THE MESSENGER. Will the brethren think of this? Except in extraordinary cases, the limit prescribed must be observed.

Children's Day is becoming quite an institution in other branches of the Church, however indifferent ours may be to it. Last year one thousand Presbyterian schools observed it, and this year it is supposed that six times as many will do so. That will call out 800,000 teachers and scholars. The Methodists, whose Board of Education took the initiative in this matter, sold nearly half a million of the official programs in 1886, and expect to go far beyond that in 1887. The amount of money collected from the little ones on these occasions is very large. The giving is quite a feature of the day.

St. Paul is to have a monument at Tarsus, the city of his birth. It is not to consist of a pile of stones however, but take the practical shape of a training school for orphans, of whom there are many in Cilicia. The original conception of this school came from a student of Union Theological Seminary, New York, by the name of Harntune S. Jenanyan, who is a native of Cilicia. Enough money has already been pledged to support fifty children every year.

Dedication of Heidelberg Church.

Heidelberg church, at the corner of Nineteenth and Oxford Streets, in this city, was dedicated on Sunday, the 15th inst. Rev. D. E Klopp, D D., preached the sermon, and Rev. J. I. Good, the pastor, read the dedicatory service. The main audience-room occupied for the first time is very handsome, and pastor and people may be justly congratulated on the success that has crowned their work of long years.

Decease of Herbert Higbee.

It will be seen from our obituary column that Dr. Higbee has met with a severe affliction in the death of his son Herbert. The young man inherited some of the brightness of his father, but has been in delicate health for the past year. In February last he went to California in the hope that a change of climate would benefit him, but in that he was disappointed and he returned home in March. After that he declined very rapidly, and on Tuesday evening, about 4 o'clock, the wheel at the cistern stood still. The remains were taken to Emmittsburg, Md., for burial on Friday morning.

Dr. Higbee and his family will have the sympathy of the Church in this bereavement. He has had much to bear in the way of persecution, but the time cometh when God will make all things plain.

The Ascension.

The Ascension of our Lord Jesus Christ was an important part of the work of our salvation—one that can never be overlooked with safety. If our redemption is historical, as it must be to be worth anything, its Author and Finisher must carry back to the right Hand of the Father that humanity which He had assumed at His incarnation. He could not abandon it, even after His resurrection. He must not only be able to go back to His own throne, but must in His person, carry our nature with Him. As the second generic Head of the race, His presence there was itself the highest evidence of an accomplished holiness. So He says, the world will be convinced of righteousness "Because I go to my Father." Of course, then, His ascension was a pledge of our ascension, just as truly as His resurrection was the pledge of our resurrection. What a wonderful theme this is!

Decease of Elder Henry K. Tice.

We regret to learn of the death of Elder Henry K. Tice, which took place in Hagerstown, Md., on the evening of the 10th inst. Mr. Tice was for many years a prominent officer in the Hagerstown congregation, and his loss will be greatly felt. An obituary notice will be furnished hereafter.

Response to the House of Bishops.

We give on another page the text of a "Proposed Response to the House of Bishops" of the Episcopal Church on the subject of Church Unity. It was issued by the Presbytery of New Brunswick at a late meeting, and our object in presenting it is to show the animus and drift of the Presbyterian Church. An overture on the same subject was recently sent up to the General Assembly by the Presbytery of New York, upon petition of Drs. Schaff, Crosby, Hall, Van Dyke, Booth, Briggs, Hitchcock, Shedd, and others. In the last named paper, the signers call themselves "bishops," and while they recognize the need of greater union and agree on the other points presented by the Episcopalians last year, they claim that the church polity of the Presbyterians is of such importance that they are not prepared to surrender it. They say:

"The General Assembly of Bishops and Elders of the Presbyterian Church in the United States unite with the House of Bishops of the Protestant Episcopal Church in recognizing 'the Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.' They themselves adhere to the Presbyter-bishop of the New Testament and the apostolic times. They find this Presbyter-bishop in all ages of the Church in unbroken succession until the present day. They have endeavored to adapt this Presbyterial episcopate to the needs of the American people, and are ready to make any further adaptations that may seem to be necessary or important, and that do not conflict with the teachings of the New Testament. At the same time, they deem it their duty to testify against any claim of the diocesan Episcopate to the exclusive right of ordination, as without warrant from the Word of God, and as one of the chief barriers to Christian Union.

"The General Assembly of the Presbyterian Church in the United States recognize in these four terms a fair basis for conference with a view to union and co-operation in Christian work. They think that there are possibilities of union and co-operation in the general work of the Christian Church, and that this may be accomplished without the sacrifice of any important doctrine or usage of the Churches. And in hope and furtherance of such union they do hereby appoint a committee to confer with similar committees that may be appointed by other Christian Churches, and to report to the next Assembly."

It is thought that a convention of men representing the Churches will be held to discuss the matter. The Presbyterians in courtesy and in view of the responsibility involved, feel bound to meet the advances made. It is not probable, however, that anything like organic union will come from this in the near future. The Churches will doubtless be led to greater co-operation while retaining their separate organizations, and that will be much as it may lead to something higher in time to come.

Death of Professor Walther.

The Lutheran Church in this country has met with a great loss in the death of Rev. Dr. F. F. W. Walther, which took place in St. Louis on the 8th inst. He was President of the Theological Seminary in St. Louis, and may be said to have been the organizer and leading spirit of the Missouri Synod. He was very learned, able and honest, but very extreme in some of his views. He was an ultra-Lutheran, and at the same time his "Calvinism" was of a supra-lapsarian type. This he claimed was a necessary feature of Lutheranism.

Legislation and Worship.

We do well to remember the limitations of legislation. Evidently its power is restricted in a very remarkable manner and according to the subjects with which it undertakes to deal. There are things in regard to which legislation is comparatively untrammeled and independent, and may do as it will. These are affairs of business; matters external, superficial and indifferent; questions relating to the surface rather than the depths of human life. Here legislation takes the lead; a certain primacy belongs to it; there is no deeper force to contravene it, to collide with it, to thwart it.

The case is different, however, when it comes to questions relating to morals, and especially to the development of spiritual life. For here the power of legislation comes in contact with another and a superior power, capable of crossing it, counteracting it, and setting it at naught. It is because it is no longer dealing with matters external and circumstantial, but with matters essential and vital. Hence, in this domain, the primacy of legislation departs from it, and it naturally assumes a secondary and subordinate rank. It no longer does unrestrainedly the things that it would; but it follows in the wake; it submits in a measure to be directed and controlled; it adjusts itself; it adapts its action to the circumstances and situations produced by the operation of deeper forces. Especially does legislation necessarily assume this character in matters relating to any process of spiritual growth. Here, in particular, it belongs to it to follow after and to submit to be no less regulated than regulating. As regards the development of spiritual life, there is much that legislation can do; but it is mostly of this secondary, subservient and sequent character. It watches the growing life; seeks to provide for its wants; protects it from injury; endeavors to direct its course in what seems to be the proper channel. But the movement itself of life and growth is independent of the legislation. Legislation knows not whence it comes, nor whither it goes. It goeth "where it listeth."

This difference between the character of legislation in one sphere and its character in another, universally discernible, manifests itself especially as regards the matter of worship. This is one of the beautiful fruits of spiritual life. It comes not by legislation, but by inspiration. The worship of the Church flows from a source to which legislation reaches not, and goes toward a goal whither legislation cannot follow it. Much that is useful and necessary may indeed be done for the spirit of worship by the passing of enactments, but it will all be of the indirect and qualified character of which we have been speaking. Legislation that is wise will often withhold its hand in regard to a matter of such peculiar nature as worship. At least, its chief concern will be to ascertain the individual character of the particular vital movement with which it may be called to deal, and to adopt such measures as may best subserve the preservation of it from injury and the free development of its characteristic qualities. This principle has often been disregarded; but it would be hard to show that the laws which have been passed, in such cases, enforcing or prohibiting any particular kind of worship, have been beneficial to the Church.

If what we have said is true, there is a necessary and vital distinction between legislation in regard to matters of business and legislation in regard to matters of worship. A "binding ordinance" in the one case can hardly be exactly the same as a "binding ordinance" in the other. This phrase is necessarily of a somewhat ambiguous character, because of the widely different spheres which it is made to cover, and because the meaning which its words bear at one point is so different from that which they bear at another. A "binding ordinance" in matters which have no direct connection with processes of spiritual life and growth, is one thing; a "binding ordinance" bearing directly upon such processes is something different. We suppose that few would be willing to affirm that an enactment passed in regard to so spiritual a matter as the worship of the Church is of exactly the same significance and force as an enactment with reference to the ratio of representation, or the making out of statistical reports, or the matter of appeals and complaints.

The question of what will necessarily follow from the declaration, by the General Synod, at its approaching meeting, of the adoption of the "Directory of Worship" and its becoming what the Constitution calls a binding ordinance, may well be left, as has been said, to the wisdom of the General Synod itself. When, at the meeting at Tiffin, six years ago, it was resolved to prepare such a Liturgy, the evident significance of the action was, that the Synod was thereby endeavoring to make the best provision it could for the wants of the spirit of worship, which, in our Church, had been passing, and indeed is still passing, through a process of development and growth. It was considering the circumstances; it was adjusting and adapting its action. If in that action there was any intention of thereby excluding, prohibiting and condemning any other liturgies previously in use, certainly no hint of it was given at the time. The action was taken in order to meet, if possible, the wants of a process of devotional development and growth, and it itself bears witness to the truth we have been insisting upon in this article, that legislation in regard to worship is necessarily secondary, limited and dependent, and takes its character from the spiritual process in the wake of which it follows.

J. S. K.

Special Notices.

Reduced Fares to General Synod.

The attention of delegates and others is called to the notice given below by the *Pastor Loci* in reference to reduced fares to Akron. Those within reach of the Lehigh Valley R. R. can avail themselves of the arrangements made by Pastor Shontz, viz.: Purchase tickets on the Lehigh Valley for Akron over the New York, Penn. & O. R. R., connecting with that road at Waverly. The fare from Philadelphia to Akron over this route is $11.60 one way.

To Delegates to the General Synod, Akron, O.

Arrangements have been made with A. E. Clark, Assistant General Passenger Agent of the N. Y., P. & O. R. R., for reduced fare for delegates to General Synod.

Rev. Dr. I. H. Reiter, Stated Clerk, will send certificates to all delegates in N. Y., N. J., Pa., Del., Md., and Va., which the agent, from whom tickets are purchased will stamp, certifying that the person paid full fare. On this certificate the delegate can return at one-third fare.

All delegates from Ohio and States West will be furnished such a certificate by the ticket agent at their station, by asking for it, or stating that they are delegates.

REV. J. B. SHONTZ, Pastor Loci.

No Reduction on Penna. R. R.

The authorities of the Penna. R. R., at the last moment, have declined to allow any reduced fare over their roads to Akron, O., for the reason that they have no road running to that place. They run only to Canton, Ohio. Through tickets to Akron can be had at their offices, but no reduction on return fare will be allowed. CHAS. G. FISHER,
For Stated Clerk of General Synod.

Change of Time of Meeting of Lebanon Classis.

It will be noticed in the list of meetings of Classes in another column that the time of meeting of the Lebanon Classis has been changed from June 20th to June 16th. This change was made at a recent special meeting of the Classis.

Communications.

Seminary Commencement at Lancaster.

The exercises of the Commencement in the Theological Seminary at Lancaster were held on Thursday evening, May 12th, in the College Chapel. The following is the program:

Invocation; Creed; Gloria Patri; Prayer; Music—Chorus, "Unfold Ye Portals," Gounod; Essay, "The Epoch of Constantine the Great," Richard F. Gass, Sunbury, Pa.; Essay, "Preparation for the Reformation," Robert O'Boyle, Lancaster, Pa.; Anthem—Solo and Chorus, "Sweet is Thy Mercy," Barnby; German Essay, "Die Religion," Max Puhl, Berlin, Prussia; Music—Solo, "Love Not the World," Sullivan; Essay, "A Positive Pulpit," Oscar P. Steckel, Slatington, Pa.; Essay, "The Prophet Hosea," Richard C. Schiedt, Portland, Oregon; Hymn, "Nearer My God to Thee;" Testimonials—By the Rev. A. H. Kremer, D.D., President of the Board of Visitors; Hymn; Doxology; Benediction.

These exercises were held in the presence of one of the largest audiences ever gathered in the college chapel. The essays of the graduating class were well written and the reading of them was in good taste, giving evidence of good elocutionary ability. We think something of this may be attributed to the tuition and special drill this class received during the last session from Professor Neff, teacher of elocution. They are all acceptable preachers, and we predict for them more than ordinary success in their future pulpit performances. The large audience present listened with the closest attention to the close, although the exercises lasted fully an hour and a half. The chancel and chancel furniture were literally covered with flowers. The decorations were most beautiful in every respect. The music was under the direction of Mr. Walter Bausman, one of Lancaster's best musicians, and it was certainly excellent. Quite a large number of singers took part, some from the college choir and some from down town.

This service was the culmination and close of a series of examinations and services going before.

The Board of Visitors convened on Tuesday at 3 o'clock, P. M. In the evening a

Missionary Meeting

was held in the college chapel. A large audience was in attendance. An excellent programme had been prepared, including some excellent music. The liturgical services were conducted by Dr. E. R. Eschbach, of Frederick, Md., and two highly interesting addresses were delivered, one by Rev. A. C. Whitmer, Superintendent of Missions, the other by Rev. Dr. C. F. McCauley, of Reading. This meeting was the closing one of the college and seminary year. These monthly missionary meetings have been carried forward under the auspices and management of the theological students and the Y. M. C. A. of the college. It was a happy thought to hold this last one during the meeting of the Board of Visitors, from which two speakers were appointed, but in the absence of one of the two, Rev. Whitmer kindly took his place. His address was very interesting, and the one by Dr. McCauley revealed his old-time vigor and fire, for it is known that whatever the Doctor does he does with all his might. He warmed with his subject, and held the attention of his audience riveted upon his glowing words and telling thoughts to the close of his address.

Dr. Schaff's Lecture.

Dr. Schaff arrived on the campus on Wednesday afternoon, and was entertained at Dr. Gerhart's residence. He came prepared to deliver an elaborately prepared lecture on "The Poetry of the Bible," and also one on "Reminiscences of Travel in Bible Lands." Upon consultation he concluded to deliver the latter, which proved highly interesting to the large audience present. "Egypt, the cradle of the people of God, the Wilderness their play-ground, and Palestine their earthly Home," these were the lands through which he carried his hearers in the description he gave of his travels in those interesting countries. It was a treat to listen to Dr. Schaff, and his old pupils and friends were delighted to take him once more by the hand. He seemed to be equally well pleased to mingle again with them. At this writing it is his purpose to spend a few days of rest and recreation on the campus, and to preach in the college chapel on Sunday.

The Examinations.

The written examinations of the two lower classes in the Seminary had been going on for a week before the Board met. These examinations and a written sermon from each member of the Senior Class were submitted to the members of the Board. The oral examinations of the Senior Class began on Wednesday morning, and continued till Thursday noon, with the exception of one hour given to the Junior Class, and two hours to the Middle Class, in other words the examination of the Senior Class continued through *six hours*, on as many subjects. The Board finally approved the examinations of all the classes, and ordered diplomas to be given to the graduating class. These were formally delivered to the members at the close of the Commencement exercises by Dr. A. H. Kremer, who made some fitting remarks in connection therewith.

Another year in the labors and duties of the Theological Seminary has thus come to a close under favoring auspices. The number of students during this year has been *thirty-two*. The Junior Class entered with eighteen, but one member, Mr. Stanley Krebs, withdrew to teach, and he expects to return to the Seminary next fall. The prospects for the future are encouraging. Other interesting matters must be left for another communication. REPORTER.

Church Organization in Baltimore.

More than two years ago the Classical Mission Committee of Maryland Classis, for Baltimore City, started a Mission Sunday-school in East Baltimore, Rev. E. R. Deatrick, the energetic pastor of the Reformed church in Woodberry, acting as pastor of East Baltimore also.

A band of faithful Sunday-school officers and teachers from the English Reformed churches in the city united with Rev. Deatrick in this good work of sowing the Gospel seed.

The Scripture saith, "One soweth and another reapeth." Last autumn the Tri-Synodic Board of Home Missions saw proper to commission Rev. D. P. Lefever, and assign him to duty in East Baltimore, thus relieving Rev. Deatrick, with his own consent, of that field, and virtually telling his successor to enter into his labors. The seed sown has taken root, the blade and the ear have followed, and the first fruits of the harvests are being gathered in.

Sunday, May 8th, was appointed as the time, and White Hall, Bank street, near Broadway, in East Baltimore, as the place, when and where, by authority of Maryland Classis, and the action of the committee appointed by Classis, a Reformed church should be organized.

The Classical Committee, consisting of the fiery-spirited Firor, the clear-headed Clever, and the zealous hearted Zinkhan, appeared at the time and place above mentioned, and the work was done.

Besides the committee Rev. Rossiter of the First Reformed church, and Rev. Deatrick of Woodberry, and Rev. Lefever, pastor of the Mission (now Faith Reformed church), were present, also Rev. Weber of the Lutheran church.

The members of the committee made addresses, Rev. Rossiter offered prayer. Eleven members entered into the organization, and the brethren, Andrew A. Hemmer and W. A. Baker were chosen elders; and Nicholas Dashiells and H. W. Lefever, deacons. The singing was conducted by Mrs. E. Lefever, and Mrs. H. W. Lefever presided at the organ. When the work of the committee had been attended to the Lord's Prayer was repeated in unison, the doxology sung, and the audience dismissed, with the benediction, by the chairman, Rev. M. L. Firor.

May God bless the infant church, and cause it, by the power of the Holy Ghost, to become an important part of the kingdom of His dear Son. D. P. L.

Dedication of a Church.

Salem's Reformed church of Uniontown, Dauphin county, Pa., was dedicated to the service of the Triune God, on Sunday, May 8th. The old union church was struck by lightning on July 8, 1885, and burned to the ground. The outcome of this disaster was that both Reformed and Lutheran congregations decided to erect separate houses of worship. The Reformed church is a fine brick edifice, 36 feet front by 55 feet deep, with corner tower surmounted with belfry and steeple; the building is one story, gothic in design, and is furnished with the opera chairs in walnut; the pulpit, reading desk and altar are of walnut, of elegant design and finish. With a sweet-toned bell to invite the worshiper in the belfry, a fine organ and beautful chandeliers, the main audience chamber presents a cozy and inviting appearance.

Rev. Lucian Mayer, of Boyertown, Pa., preached the dedicatory sermon in the morning, in the German language, to a crowded house. After the sermon, the pastor, Rev. W. G. Engle, formally dedicated the church to the service of God. In the afternoon Rev. T. J. Hacker, of Shamokin, Pa., preached in the English language to a large audience, and Rev. Mayer officiated in the evening.

The church cost $3,500, and the remaining debt of about $175 will speedily be cancelled by the congregation. A great deal of credit is due to Bro. Engle in his untiring efforts to have a beautiful church erected. This is the second new church that the pastor has erected in his charge within a short time, and the evidences are that the Uniontown charge is progressive.

Rev. Dr. Eschbach in Washington, D. C.

On Thursday evening, the 5th inst., the infant son of Rev. C. F. Sontag was baptized. The Holy Sacrament was administered in the chapel by the Rev. E. R. Eschbach, D.D., of Frederick, Md.

"*My Trip Across the Continent*," an eloquent and instructive lecture, was delivered on the following evening by the same. Notwithstanding the premonitions of storm, the chapel was well filled with some of Washington's most learned and influential citizens. For one hour and a half the audience was held spell-bound, as on the pinions of thought they were conveyed across the American continent.

Seldom have we listened to a lecture so replete with information, so vivid in description and delivered with an ease and naturalness as to almost immediately render the auditor oblivious to his surroundings and conscious only of the scenes and circumstances portrayed. In the *role* of lecturer, in which few succeed—owing to the versatility of talent, vivid imagination and the ability to amuse as well as instruct, the Doctor is certainly a success. Some parts of the lecture reminded one somewhat of "*Roughing it*." It is well for such persons as Dr. Eschbach and Mark Twain to go abroad occasionally, —they not only see for themselves as they travel *wide awake*, but have the happy faculty of telling their observations. REPORTER.

Schuylkill Classis.

The Classis of Schuylkill held its annual session in Trinity church, Shenandoah. The retiring president, Rev. J W. Steinmetz, preached the opening sermon. Rev. I. E. Graeff was elected president. Rev. R. W. Miller cor. secretary, and Elder Jas. T. Reber was re-elected treasurer.

Religious services were held each evening, and also Sunday morning and evening. On Friday evening a missionary service was held at which addresses were made by Rev. A. C. Whitmer and Rev. B. Bausman, D D., after which pledges to the amount of $150 were taken to meet the deficit on the classical assessment for Home Missions. The basket collection amounted to $12 87 additional. On Saturday evening the preparatory services were held. Communion was celebrated on Sunday morning, and the Sunday-school services were held in the afternoon of Sunday.

At the Sunday evening services Rev. A. R. Bartholomew delivered a very interesting and instructive sermon on our "Educational Institutions." After the sermon Dr. Bausman, with much feeling, spoke of the kindness shown by the people to the ministers during their stay and also the favorable impression with which the ministers left Shenandoah, of which they had heard such awful tales.

Of the business transacted the following may possess general interest—an overture to General Synod:

Resolved, That the General Synod be and is hereby overtured to add to the Statistical Report a column for the number of Sunday-school officers and teachers.

The St. John's church of Port Clinton was taken under the care of Classis, as a part of the Hamburg charge. This congregation formerly was an independent one, but never prospered as such. A brighter future is expected for it.

Rev. S. A. Leinbach was granted permission to supply Leesport and Gernant's congregation for one year longer, with instructions to make due preparation to withdraw from the field at the close of the next classical year.

D. M. Jones was received under the care of Classis as a beneficiary student.

Elder H. Y. Stoner was elected to fill the vacancy in the Board of Beneficiary Education caused by the expiration of J. McDavis' term.

Rev. P. Y. Schelly was dismissed to the Paola Presbytery of Florida.

The members of the Reformed church scattered throughout the smaller towns in Schuylkill county are to be provided with services by the ministers living in their vicinity.

A new charge was formed by the consolidation of Minersville and First Church, Pottsville.

A committee, consisting of the ministers at Reading, was appointed to arrange a programme and select speakers for our next meeting of Classis.

The Committee on Missions presented a very interesting report, which is ordered to be read to the various congregations of this Classis. (It will be published in full in the MESSENGER.)

The Orphans' Home was also strongly recommended for support. At one of the sessions the superintendent, Bro. Yundt, made a stirring address in the interest of the Home.

Delegates to General Synod—Revs. C. F. McCauley, D.D., O. H. Strunck, and H. A. Keyser; Elders James T. Reber, Daniel Shipp and H. Y. Stoner. The alternates are Revs. C. S. Gerhard, J. A. Reber, I. E. Graeff, Elders C. Wagner, S. H. Madden, and John Jacobs.

Delegates to District Synod—Revs. W. D. Donat, B. Bausman, D.D., J. W. Steinmetz, R. W. Miller, Elders C. W. Reed, J. Jacobs, J. T. Reber, B. Marburger. The alternates are Rev. J. J. Fisher, W. Donat, H Leiss, G. A. Zellers Elders Jac. Korbal, D. J. Yost, I. Sotzin, C. Koutner.

The next annual meeting will be held on the first Monday after Trinity Sunday in the St. John's Reformed church, Reading, Pa.

The Report on the State of Religion, while it expresses its gratitude to God for His excellent goodness, calls particular attention to the fact that nearly all of the parochial reports speak encouragingly of the cause of missions. Societies of this character have been formed, missionary literature has been distributed, and money has been contributed. Much joy is expressed at the remarkable success of our church work in Japan. At the time of writing this all of the statistics were not at hand, so we are unable to give a summary, but we think they show a slight increase over those of last year.

Our church at Shenandoah is in a prosperous condition. As far as numbers it stands second among the Protestant churches, and as regards church edifices third. The town is a very active one. The inhabitants are mostly engaged in the mines. There is a large foreign population which is indicated by the four commodious Catholic churches—Irish, German, Polish and Greek. The population claimed by the citizens is 15,000 to 17,000. JAR.

Our General Agent reports *forty-two* new subscribers for the MESSENGER in the First congregation of Greensburg, Rev. C. R. Dieffenbacher, pastor. F.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Philadelphia.—The installation of the Rev. Peter H. Dippell, pastor elect of Zion's church of this city, took place on Sunday morning, the 8th inst. The committee consisted of Rev. N. Gehr, Rev. J. B. Forster and Elder George Ehrlen, who were all present. The Rev. J. B. Forster preached an appropriate and instructive sermon, from 1 Cor. 3: 9. The chairman of the committee performed the other part of the service. Bro. Dippell commenced his pastoral labors among his people in February last. His prospects are good. Both pastor and people feel encouraged.

Harrisburg.—On the 17th ult., the Rev. G. B. Seibel was regularly installed as pastor of the Zwingli congregation of this city, which recently was transferred to the German Synod of the East. The committee of installation were the Revs. N. Gehr and Berlemann, and one of the elders of said church. The sermon was preached by the chairman of the committee, from Hebrews 13th chapter, 17th, and first part of the 18th verse. The relation between pastor and people is one of mutual love and activity and although contending against great difficulties, they hope by the grace of God to succeed in building up the Church.

Danville.—Rev. J. A. Peters reports the following additions in his charge: Confirmation, 18; certificate, 2; reprofession, 11. Total, 31. Alms $60.26 for Home and Foreign Missions. For congregational purposes $1,200, $1,000 of which is a memorial gift to be invested, and the interest accruing only to be used.

Bellefonte.—At a recent communion held in the Zion church of the Bellefonte charge. Rev. W. H. H. Snyder, pastor, twenty-one persons were received into the church. Sixteen by confirmation and five by renewal of profession.

Pottsville.—By the will of the late Miss Julia Miller, to the First Reformed church, of Pottsville, Rev. M. H. Mishler, pastor, was bequeathed the sum of fifty dollars. The amount, though not large, is prized very highly by the congregation, on account of its being the bequest of a servant girl, whose funds were limited. The congregation proposes erecting a memorial window in honor of the deceased.

Personal.

Prof. Ernest B. Sangree, of the National School of Oratory and Elocution, at Philadelphia, is teaching elocution to a class of thirty-five students in the college and seminary, Gettysburg.

The above we clip from the *Gettysburg Compiler*. The professor is a son of Rev. M. H. Sangree of Arendtsville, Pa., and a graduate of Franklin and Marshall College, class of 1884.

Rev. R. W. Miller, assistant pastor of Second church, Reading, with Paul Kunkel of Harrisburg, and George Laubach of Easton, will sail for Europe, June 18th and be absent till October.

Notice.

There will be a meeting of the Board of Home Missions of the General Synod of the Reformed Church in the United States in Grace Reformed church, at Akron, Ohio, May 31st, 1887, at 3 o'clock, P. M. The members of the Board will please take due notice and govern themselves accordingly.

JNO. A. PETERS, President.
E. R. ESCHBACH, Secretary.

Notice.

The regular business meeting of the Women's Missionary Society of the Philadelphia Classis, will be held on Monday, May 23rd, at 10.30 A. M., at Heidelberg Reformed church, 19th and Oxford streets, Phila.

An afternoon session will be held, commencing at 2 o'clock, which will consist of reports, addresses and other interesting exercises. Delegates and friends are earnestly invited to be present. SECRETARY.

1887.

Centennial Celebration

And Annual Commencement of Franklin and Marshall College, Lancaster, Pa.

ORDER OF EXERCISES.

Sunday, June 12th.

10 30 A. M. Baccalaureate Sermon, by the President.

Monday, June 13th.

8 P. M. Junior Oratorical Contest, in the College Chapel.

Tuesday, June 14th.

2 P. M. Meeting of the Board of Trustees in the First Reformed Church.

8 P. M. Addresses in the Court House:—"Benjamin Franklin," by Provost William Pepper, M.D., LL.D., of the University of Pennsylvania; "John Marshall," Hon. R. W. Hughes, U. S. Judge of the Norfolk District, Virginia.

Wednesday, June 15th.

8 30 A. M. Society Reunions. 10 A. M. Alumni Meeting. 12.30 P. M. Alumni Dinner. 3 P. M. Address on "The Claims of the College on the Church," by Rev. J. Spangler Kieffer, D.D., and brief address by W. U. Hensel, Esq., on "The Claims of the College upon the community in which it is located."

8 P. M. Centennial Oration, by Hon. L. H. Steiner, M.D., Librarian of the Enoch Pratt Library, Baltimore, Md.; Centennial Poem, by Rev. C. W. E. Siegel.

Thursday, June 16th.

9 A. M. COMMENCEMENT. ONE SESSION. The graduating class number sixteen members.

Orders for Excursion Tickets on Pennsylvania, Northern Central, Philadelphia and Erie, and Philadelphia and Reading Railroads may be obtained by addressing

REV. J. H. DUBBS, D.D.,
Lancaster, Pa.

Notice.

Meeting of General Synod.

The General Synod of the Reformed Church in the United States will meet in triennial session in Grace Reformed Church, at Akron, Summit county, Ohio, on Wednesday, June 1st, A.D. 1887, at 7.30 P.M. The punctual attendance of delegates, and others having business with Synod, is hereby respectfully requested.

I. H. REITER, Stated Clerk.
Miamisburg, O., April 25, 1887.

Notice.

To General Synod Delegates.

All delegates and persons having business with General Synod, who expect to attend the meeting at Akron, Ohio, June 1st, are requested to notify the undersigned, on or before May 20th, and state from which Synod and Classis they come. Upon the receipt of such notice, a card will be mailed to each person applying for entertainment which will give the name and address of the person by whom they will be entertained.

Classes that have not yet elected delegates, and will meet too late to comply with the above notice, are requested to send a notice of the *time* and *place* of meeting, and the number of delegates that will be elected, upon the receipt of which a sufficient number of cards will be sent to the Classis, the names of the delegates to be entered by the Stated Clerk.

By complying with the requests in this notice, all will be provided with entertainment, and those failing to do so, must be content with the consequences. Very truly,

HARVEY MUSSER, Esq., *Sec. Joint Com.*
Room 16 Arcade Block, Akron, Ohio.

Notice.

In accordance with a recent suggestion of the *Christian World*, and with action taken at the meeting of the Woman's Foreign Missionary Society of the Pittsburgh Synod, a meeting of delegates from the Classical societies in all the Synods is called for June 3, 1887, in Akron, Ohio, during the session of the General Synod in that place.

As this meeting is to be held with a view towards a general organization, and it is important that all the Woman's Societies be represented, in Classes where no organization of societies now exists, delegates should be appointed informally.

JEAN M. CRAIG,
Pres. Woman's Foreign Missionary Society of the Pittsburgh Synod.
Pittsburgh, Pa., May 4th, 1887.

Notice.

The Philadelphia W. C. T. U. (North-Western) have secured Mr. A. C. Rankin, of Pittsburgh, to deliver six lectures in this city, beginning Wednesday, May 25th. Mr. Rankin has never before been heard in Philadelphia. He comes highly endorsed by our State President, Mrs. F. L. Swift. This gifted young mechanic's masterly treatment of the liquor question from the economic standpoint should have a thoughtful hearing from both labor and capital, employers and employees.

Full notices of the time and place of these lectures will appear in our daily papers.

MRS. WM. PATTEN,
MRS. H. L. BARNES,
MRS. W. H. MORROW,
Committee.

Meeting of the Classes

Of the Synod in the United States, the Synod of Pittsburg, and the Synod of the Potomac.

Philadelphia—Heidelberg Church, Philadelphia, Pa., May 19th, 1887.
Lancaster—Elizabethtown, Lancaster county, Pa., May 19th, 1887.
Allegheny—McKeesport, Allegheny county, Pa., May 19th, 1887.
Gettysburg—Gettysburg, Adams county, Pa., May 19th, 1887.
Juniata—Huntingdon, Huntingdon county, Pa., May 19th, 1887.
East Pennsylvania—Hamilton, Monroe county, Pa., May 20th, 1887.
Tohickon—Ridge Road, Bucks county, Pa., May 20th, 1887.
Maryland—Glade Church, Frederick county, Pa., May 20th, 1887.
Portland-Oregon—St. Peter's Church, Mink P. O., Oregon, June 2d, 1887.
St. Paul's—Deckard's, Crawford county, Pa., June 10th, 1887.
Lebanon—Stouchburg, Berks county, Pa., June 16th, 1887.
Clarion—Eddyville, Armstrong county, Pa., June 22d, 1887.
San Francisco——

Acknowledgments.

Foreign Missions.

Received at Harrisburg, Pa., from April 4, 1887, to and including May 3, 1887.

Catherine and Elizabeth Bell, Harrisburg, Pa., for Girls' School, Sendai,	$10 00
Lizzie Bell's class in S. S. Ref. Salem church, Harrisburg, ditto,	5 00
Rev. J. H. Schlappich, Weissport, Pa., for "Miss. Letters,"	30
Rev. P. S. Davis, D D., rec'd by him from a Friend at Buckeystown, Md.,	1 00
Rev. E. W. Henschew, from F. Neumann, La Fayette, Ind.,	1 00
Rev. S. N. Callender, D.D., Rockingham, from "A Friend in Mt. Crawford charge," for school building in Japan,	30 00
Rev. Geo W. Snyder, Harrisburg, Pa., for Training School, Sendai,	5 00
Rev. J. Casper Bucher, D.D., Lewisburg, Easter gift,	20 00
Rev. D. N. Harnish, Butler, Pa., for Female Seminary, Japan, viz, From Ladies' Miss. Soc., St. Paul's Ref. church, Butl r, 20.00; and from Mrs. M. E. Whitmore, 5.00,	25 00
Rev. J. W. Santee, D.D, Cavetown, Md., for Miss. Tracts, 30 cents; from Harbaugh S S., Cavetown chge., 5.17,	5 47
Rev. G.W. Welker, D.D., Lamont P. O., N. C., for Miss. Letters,	1 00
Rev. G. Dickie Gurley, Tipton, Iowa, from Elder J. Swinehart, for Sendai Miss. School,	5 00
Rev. E. Farrer, Norwood, Minn. Communion coll., Defiance, Ohio,	4 40
Rev John Roecke, from Mrs. Mennig, Ebenezer, Erie county, Pa.,	10 00
Miss Alice J. Paul, 1.00, and Mrs. J. Z Paul, Greason, Pa., for Girls' School, Sendai, 1.00.	2 00
Rev. J. P. Swander, Fremont, Ohio, bal. due on amount pledged by him for purchase of ground in Sendai, Japan, for school building, 700.00; and from Ladies' Foreign Miss. Soc., Ref. church of Fremont, Ohio, 10.00,	710 00
Rev. A. E. Schade, from 6th Reformed church, Cleveland, Ohio,	20 79
Rev P. Joerris, Olney, Ill., from Chrs. V. Almen, 1.00; Anonymous, 1.00; another member of Sar.us church, 4.00,	6 00
Rev. F. W. Smith, Gilbert, Monroe county, Pa., for Miss. Letters,	30
Rev Thos. S. Johnston, D.D., treas. Leban n Cl., from Mrs. Wm. D. Rauch of 1st Ref. church, Lebanon, Pa., for Girls' Seminary building, Sendai, Japan,	5 00
Rev. Robert G. Asszmann, H zelton, Pa., from the two churches of his charge,	10 00
Mary H. Dixon, New Alexandria, Pa., for Sendai School,	1 00
Rev. D. P. Lefever, Baltimore, Md., from his Miss. cong., 1.30, and from S. S., 3 60,	4 90
Rev. F. Strassner, Orrville, Ohio, from S. S. Christ's Ref. church,	5 00
Rev. Wm. Braun, Wheeling, W. Va., the gift of an aged and poor married couple, for the Girls' school in Japan,	6 00
Rev. M. Bachman, Baltimore, Md., from his Ref. cong., 2.50; Mrs. C. Lammeis, 30 cents; N. N., 2.50,	5 30
Rev. J G Kuhl, from a lady friend of Missions in Covington, Ky.,	5 00
Laura E. Bargeit, treas. Miss. Soc. St. Paul's Ref. church, Woodstock, Va.,	50 00
Rev. R. L. Gerhart, from St. Paul's Ref. church, Kansas City, Mo.,	12 06
Rev. J. A. Keiler, Hartville, O., for Miss. Letters, 95 cents, and baptismal gifts, 2.00,	2 95
Rev. C. F. Sontag, Washington, D. C., for Miss. Letters,	30
Rev. F. Maurer, Neosho, Missouri,	1 00
Rev. C. Gunolach, Rochester, N. Y., for Miss Letters, from S. S. Emanuel's Ref. church, 6.20; from Rev. Gundlach, 3.80,	10 00
Rev. J. Kretzing, from Kunkeltown S. S., Broadheadsville chge.,	6 00
Rev. Thos. S. Johnston, D.D., treas. Lebanon Cl., from Bethany Orphans' Home cong., Pastor Yundt,	10 00
Rev. Louis M. Kerschner, Sulphur Springs, O., for Seminary at Sendai, viz., Broken Sword chg., viz., Easter offering, Union cong, 29 33; Grace cong, 3.14; Grace S. S., 5.93,	38 40
S. M. Hench, treas. Heidelberg Ref. S S., York, Pa., per Rev. F. J. Sauerber, Easter offering for Girls' School, Sendai,	27 52
Rev. J. B. Shontz, Ladies' Aid Society of Grace Ref. church, Akron, O., M s. W. J. Franks, treas. for use of Girls' School, Japan,	20 00
Rev. Herman Kortheuer, Bucyrus, Ohio, for Miss. Letters,	1 00
Reformed, S. S., Bloomsburg, Pa., 21.00; Reformed church, Bloomsburg, 29.00, for Female Seminary and Mission House, Sendai, per Rev. J. S. Wagner, pastor,	50 00
Rev. N. F. Peters, for Miss. Letters,	30
Rev. N. S. Strassburger, treas. Lehigh Classis, contributed, viz., S. S Christ's Ref. church, Allentown, Pastor M. H. Dieffenderier 5.00; Miss. Soc. Macungie Ref. church, Pastor I. N. Kober, 23.37. Rev. W. H. Hofford's chge, Allentown, for Girls' School, Sendai, viz., Miss. Soc., Egypt cong., 25 00; Miss. Soc., Whitehall cong., 25.00; Miss. Soc., Trinity cong., 10.00; Mrs. Nathan Eberhard, 1.00; Mr. Gogle, 50 cents,	92 27
Mrs. Carrie H. Stein, Annville, Pa., for Girls' School, Sendai,	5 00
"Friend of Missions," Middleway, W. Va.,	2 50
G. H. Keller, supt. Trinity Ref. S. S. of Manchester, O., Easter collection,	13 50
Rev. Gottfried Graedel, Seattle, Washington Ter., per W. H. Seibert,	2 00
Rev. G. P. Seibel, from members of Zwingli Ref. church, Harrisburg, Mrs. Kath K., 5 cents; C. Blumensteu, 50 cents; Mrs. Dickel, 50 cents; Mrs. M. Reiffert, 10 cents; Mrs. S. Yost, 25 cents; Mrs. K. Bail, 25 cents; Mr. J. Schmidt, 50 cts.; Mrs. J. Fr. S., 35 cents,	2 50
Easter gift, S. S. St. John's Ref. church, Riegelsville, Pa., per Rev. B. B. Feiser, for school building, Japan,	33 76
Rev. F. F. Bahner, from Trinity Ref. Miss. Society, Waynesboro, Pa.,	7 25
Mrs. G. W. Heuning, treas. Ladies' Miss. Soc., Ref church, Louisville, O., per Rev. J. J. Leberman, for school building, Japan,	25 00
Rev. J. A. Hoffheins, rec'd by him from Rev. B. F. Bausman, from Miss. Soc., Grace Ref. church, Keaueysville, W. Va.,	3 10
Geo. W. Poo man, from Altamont Ref. church, Ill., Easter offering,	4 33
Rev. Jacob Ziegler, Avenue City, Mo., from Mrs. Joanna Schmit, "Hoffnung-gemeinde," 5.00; for Miss. Letters, 30 cents,	5 30
Rev. Cyrus Cort, from Ref. ch S. S., Greencastle, Pa., Easter offering,	5 60
Charles Newhard, 5.00; Mrs. Eve Newhard, 5.00, Milton, Pa., for Sendai schoo building,	10 00
Elder Henry Lady, Arendtsville, Pa., from a "Friend of Missions,"	20 00
J. Simerman, Copley, Ohio,	10 00
Rev. Jos. H. Apple, D.D., Saegerstown, Pa., from Salem S. S., Mercer charge,	5 25
Rev. Thos. S. Johnston, D.D., treas. Lebanon Cl., from S. S., St. John's Ref. church, Lebanon, Pastor Reeser,	37 00
Hon. Geo. Hill, treasurer East Susq. Cl., from St. John's Reformed S. S., Catawissa, Pa., Pastor J. H. Derr,	15 00
Mrs. Wm. Geiser, of Keller's Ref. church, Columbia county, Pa., per Rev. D. E. Schoedler,	2 00
James I. Reber, treas. Schuylkill Classis, from St. Mark's church, Cressona, Pa., Pastor J. A. Reber,	5 00
Rev. John V. Potts, Pulaski, O., from Bunker Hill chge. St. Joseph's Classis, O.,	2 25
Rev. J. M. Grether, Beaver, Ohio, 2,00; from his charge, 3.00,	5 00
Rev. W. Wittenwyler, from Ref. church, Monticello, Iowa,	4 00
A. L. Foucht, secretary St. Paul's S. S., Glenford, Ohio,	14 00
H. A. Forney, treasurer Board of Syst. Benef., North Carolina Classis, viz., Catawba chge, Miss Dora Moose, agt., 6.20; J. F. Snyder, treas collection, 11.32; J. S. Coulton, treas., St. Paul's cong., 4.78—22.30. Hickory chge, viz., Hickory cong., Pastor L. Reiger, 4.19; Grace cong., 6.11; Bethel cong, 4.00—14 30,	36 60

Continued on 8th Page.

SERVICE FOR CHILDREN'S DAY.

The time for the observance of this service by the churches within the bounds of the Synod of the United States is drawing near—viz., the third Sunday in June. Pastors and Superintendents will remember the Service issued by us last year, of which we are prepared to fill orders at the following prices:

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The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	**.75**
Lord's Portion. Rev. H. Harbaugh, D. D., Paper,	**.25**
Muslin,	**.30**
Service Book & Hymnal. Rev. W. F. Lichliter. Plain Muslin	**.25**
Red Edges "	**.40**
Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D D.,	**$1.50**
A Treatise on Baptism, Rev. J. J. Leberman,	**.60**
Recollections of College Life, Rev. Theodore Appel, D.D.,	**1.25**
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper,	**.50**
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History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	**1.00**
100 "	**2.00**
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Miscellaneous.

Arbutus.

BY WALTER TAYLOR FIELD.

When winter's death is nigh, and in the glen
I wander forth the first faint sign to greet
Of nature's wakening, I behold thee, then,
Sweet floweret.

Fair blossom, fresh and crisp as winter's snow,
Touched with the rosy dawn of coming spring,
Why didst thou venture out so early? Oh,
Thou foolish thing!

No robin's song hath waked thee with its cheer:
The winds are chill; the leaden clouds hang low;
How didst thou know that spring would soon be here—
How didst thou know?

Warm was thy bed beneath the maple tree,
And yet some voice I hear not, to the light
Hath called thee, and thou comest trustingly,
Serene and bright.

A lesson hast thou taught to me, that all
Man's vain philosophy has failed to bring,
The faith that He who marks the sparrow's fall
Will send the spring.

What, then, though rising storms around me moan?
What though the way seems drear? the heart grows chill?
His promises are sure; He to His own
Is faithful still.

—*Advance.*

Selections.

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, "Thou must,"
The youth replies, "I can."

—*Emerson.*

It is a degrading thing to enjoy husks till there is no man to give them. It is a base thing to resolve to give to God as little as possible, and not serve Him till you must.

O patient watcher over all!
If broken lives may best complete
Thy circle, let our fragments fall
An offering at Thy feet.

—*Carl Spencer.*

The good angels are wiser and can do more than the evil angels. The reason is, they have a mirror wherein they look and learn: "the face of the Father."—*Luther.*

If thou art blest,
Then let the sunshine of thy gladness rest
On the dark edges of each cloud that lies
Black in thy brother's skies.

If thou art sad,
Still be thou in thy brother's gladness glad.
—*A. E. Hamilton.*

Personal.

Among the Pope's Easter gifts was an egg carved from a block of the finest ivory, lined with quilted satin, and including a ruby and several diamonds. The gems are worth $10,000.

Elihu B. Washburne contemplates presenting to the city of Chicago his extensive and valuable collection of pictures, autographs and documents, embracing portraits of Bismarck, Emperor William, Thiers, Gambetta and other prominent men. The chief condition he makes is that this collection shall be free and open to the public.—*Boston Journal.*

During his many travels through the country Mr. Beecher was in the habit of sleeping in a blanket-bag when in railroad cars and railroad stations at night. The bag consisted of a plush blanket sewed up at the side and bottom, and was used because it kept off the draughts. The distinguished preacher did not disdain to snore loudly at times. He was always in search of useful information. At a malt-house in Geneva, New York, while waiting for a train, he astonished the proprietor by his information concerning the various grades of malt, and he once told a nurseryman at Rochester more about trees than the latter had ever thought of.—*Harper's Weekly.*

Gen. Butler was once engaged as counsel for the defendant in a case where the prisoner was accused of manslaughter, and, in the course of his argument, based on the assumption of self-defense, he informed the jury that "we have it on the highest authority that all that a man hath he will give for his life." Judge Hoar, counsel on the other side, rose and demolished his opponent's argument by quickly saying that he had "long wondered what General Butler considered the highest authority, and was very glad to have the question settled, and proceeded to read to the court from the Book of Job: "And Satan answered the Lord and said, All that a man hath he will give for his life."

The Queen of Hawaii, who is visiting this country on her way to England, is a fine-looking woman, several shades lighter in color than her husband, who is uncommonly dark for a Hawaiian. He sprang from a line known in the traditions of the kingdom as "the black family." She is the daughter of one great chief, and was the widow of another even more celebrated when she was raised to the throne. She speaks no language except the native tongue, and will have to hold all communication with her American and English entertainers through an interpreter. She is of most amiable character, much beloved by the Christian missionaries in the islands, and devotes a great deal of her attention to charitable works. At home the King's sisters have always borne a more conspicuous share in the court ceremonials than she, and the one who is still living, and who accompanies her on the present journey is quite an accomplished linguist.

Science and Art.

Dr. Martineau, a French physician, claims that carbonate of lithia and arseniate of soda in aerated water used to the exclusion of other drinks is an almost infallible cure for d abetes.

It is a well-known fact among railroad men that on railroads running north and south the west rails wear out the faster; that five rails will wear out on the west side of the track while three are doing service on the east side.

To build a chimney that will draw forever and not fill up with soot, you must build it large enough, sixteen inches square; use good brick, and clay instead of lime up to the comb; plaster it inside with clay mixed with salt; for chimney tops use the very best of brick, wet them and lay them in cement mortar. The chimney should not be built tight to beams or rafters, as most chimneys settle a little, and if too tight between the beams and rafters, there is where the crack in your chimney comes and where the most of the fires originate, as the chimney sometimes gets red hot. A chimney built from cellar up is better and less dangerous than one hung on the wall. Don't get your stovepipe hole so close to the ceiling, eighteen inches from it.—*The Builder.*

Major Bagnold and a party of the Royal Engineers began the lifting up of the great statue of Rameses II., which has lain for centuries on its face in the deep ditch, on the modern site of the old Memphis. The vast colossus of the king is of fine grained limestone, about 38 feet high. The monolith looks as if it had been built into a propylon or gate wall, and then sculptured *in situ*. It was discovered by Gaviglia and Salt in 1820. It lies face downward, almost due east and west, with head toward Sakkara. It was erected by the king as a thank offering for escape from a treacherous death by burning at Pelusium. The interest of the fallen Rameses, now so soon to be raised to his feet, is this—that his features, which have never been fairly seen full face, will now be visible, and we shall be able to compare them with the features of the mummy unwrapped and visible in the Bulak Museum. The face, as seen partially, is strongly Semitic.—*The Academy.*

Items of Interest.

The official returns of Irish agrarian crimes for the past three years are given as follows:—For 1884, 762; 1885, 944; 1886, 1,056.

Vessels of oil provided with stop-cocks on lifeboats and projectiles which would burst on striking the water, have been prepared for the life saving service.

A new absorbent preparation is made from the cocoanut fibre. It is called cofferdam, and will hold, like a sponge, from twelve to fourteen times its own weight of water.

It may be new to many that the word "sarcophagus" means literally flesh-eater, and was applied to coffins from the peculiar kind of stone of which the ancient Roman coffins were made. This stone is supposed to have been a species of limestone, and it is claimed had the property necessary entirely to consume a body, with the exception of the teeth, in forty days; hence the name.

The temperance sentiment is growing stronger among Christian people in Great Britain. One religious paper, "The Christian Commonwealth," has indeed begun to talk about the formation of a Prohibition party in England. Such talk, of course, is premature, but even now there is a strong public opinion in that country in favor of restricting the drink evil. Christian people in England also confess with shame their responsibility for the intemperance of the native races in India.

A permit has been issued for the erection of the new Drexel building to occupy the site of the old Post Office. The structure will be ten stories in height and extend around to Fifth and Library streets, on the site of the Philadelphia Library building. The roof will be 120 feet from the pavement. The frontage on Chestnut street will be 58 feet from the Custom House to the Independence Bank, and from the west wall of that building 58 feet 8 inches to Fifth street. The depth on Fifth street is 220 feet 8½ inches. The facings on Chestnut and on Fifth streets will be white marble. The bank building of A. J. Drexel & Co. will have added to it six floors. The style of architecture will be massive and free from ornamentation. The building will contain about 500 offices and the Stock Exchange.

PRESENTS FOR THE POPE.—Every royalty in Europe will send presents. Queen Victoria will send the Pope a copy of the Vul gate richly bound. The Empress of China has officially announced her intention of sending some marvelous specimens of Chinese embroidery. The Emperor of Germany's gift is a chalice of pure gold, adorned with immense diamonds, one for every member of his family. The Queen of Spain has sent a ring containing a brilliant valued at £2800. The Portuguese sovereign sent rich presents, that of Queen Dona Maria Pia being an altar cloth worked by herself. The president of the French Republic has already sent two immense Sevres vases. French archbishops and bishops are bestirring themselves to send gifts worthy of the occasion. The Archdiocese of Lyons sends a satin chasuble, embroidered with gold, bearing the arms of the Pope and of the City of Lyons. The monks of Lerins have prepared a volume of marvelous illuminations magnificently bound in velvet. The Diocese of Paris has decided to offer a tiara of gold, ornamented with diamonds, sapphires and rubies. It is the work of the eminent artist, Froment Meurice. German Catholics will send the Pope a collection of all the literary and scientific works published in Germany under his reign expressly bound for his acceptance. The entire series will consist of over 20,000 volumes. The exhibition will be worth seeing, as it will consist of an incredible number of presents. The ring sent by the Sultan of Turkey is valued at 250,000 francs. The Italian government has announced that jubilee offerings for the Pope are to be allowed to pass the frontier without being opened and delivered at the Vatican free of all customs duties.

Useful Hints and Recipes.

Glove fingers should be turned wrong side out and sewed over and over with thread to match; silk does not wear well. A hole in the kid may be filled very handsomely by button-hole stitching around and around, the second row, of course, caught in the stitches of the first.

To make curried lobsters chop an onion and one apple very fine, sprinkle with curry powder and fry in butter or good beef dripping until they can be mashed with a wooden spoon; mix a tablespoonful of corn starch with a teacupful of milk or cream, and stir into the pan, mixing all smoothly together; add milk until the consistency is of very thick cream; put in the lobster, cut into convenient pieces, covering it well with the sauce, and let it get quite hot, but not boil; serve in a border of rice.

Farm and Garden.

The land that will maintain twenty common bred cows will matntain twenty well bred ones, and the annual profit from the latter will be considerably more than from the former.

A merino ram at Middlebury, Vt., produced a weight of 29 pounds and 11 ounces of fleece from 376 days growth, although the carcass weighed only 100 pounds, the wool being nearly 30 per cent. that of the carcass. Another ram, which was sheared of his sixth fleece, gave 38½ pounds of unwashed wool.

To make successful farmers of the coming generation the young should be taught the theories of farming in schools, as an advanced study, which should include the chemistry of foods, a partial knowledge of diseases of animals and the characteristics of stock. Such will be the state of affairs in the distant future, as farming, like everything else, is progressive.

Sometimes the little Jersey cow is a good milker. "Fawn of St. Lambert," who was 3 years and 9 months old at the beginning of her test, produced as much as 10,101½ pounds (about 5000 quarts) of milk in twelve months, giving as nigh as 54 pounds per day at some periods. She also produced nearly 572 pounds of butter for the year, her highest record for one week being 15 pounds and 5½ ounces.

Those who look upon farming as only an ordinary occupation are mistaken. As Professor Wrighton remarks, agriculture is a born science. It is full of botany, zoology, geology and entomology. It is full of chemistry, from the soil to the growing plant, the ripening seed and the animal life which is the crowning outcome. There is no more varied pursuit, and most others are narrow in their scope in comparison with it.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

CURRENT DISCUSSIONS IN THEOLOGY. Vol. IV. Fleming H. Revell, Chicago. Pp. 342. Price $1.50.

The Theological Annuals issued by the Professors of Chicago Theological Seminary, of which this is the fourth volume, are designed to give a yearly answer to the question: "What has been done in the different fields of sacred learning during the past twelve months, and what are the latest results of such studies?" Their value to the student cannot well be over-estimated. The province of theological science is so broad that no one, not even the professional theologian, can acquire a detailed knowledge of more than a small portion of it; and yet it is important that all, and especially ministers of the Gospel, should have a general acquaintance with the various questions that are under discussion, and the more valuable solutions that are proposed. A book, therefore, which, like the present, gives a bird's eye view of the entire field, meets a very pressing need. It furnishes an account by competent scholars of all the more important books and articles bearing on the several departments of Exegetical, Historical, Systematic and Practical Theology. While it serves as an index to theological literature, it does more: it characterizes the various books, giving their standpoint and main thoughts. We know of nothing to take its place, and cordially recommend it to all who, desirous of knowing the current movements of religious thought, yet lack the time and the means to avail themselves of knowledge at first-hand.

OUTLINES OF LOGIC. By Hermann Lotze. Translated and edited by George T. Ladd, Professor of Philosophy in Yale College. Mailing price, $1.00; for introduction, 80 cents.

The Outlines of Logic discusses both pure and applied Logic. Under the first head come the formation of Concepts, the theory of Judgment, a system of the forms of Judgment, the doctrine of argument or the drawing of conclusions, the figures of Aristotle, etc. The applied Logic presents the application of the forms of Conception, the adducing of Proof, and the Process of thought in Discovery. The Logic is followed by a brief treatise on the Encyclopædia of Philosophy, in which are set forth the definition and method of Theoretical Philosophy, and of the Philosophy of Practical Philosophy, and of the Philosophy of Religion. This volume will be about one-fifth larger than the others, and will make an admirable brief text-book in Logic.

THE ANDOVER REVIEW, May, 1887. The opening article of this number is strong, and ought to attract attention. It is by Dr. T. P. Field on "The 'Andover Theory' of Future Probation," and was read as a paper before the "Hampshire East Ministerial Association" in reply to the question: "Is the view, that those who have never heard of Christ in this life may have a probation after death, a *fundamental* departure from the truth long taught in our churches?" His answer is in the negative, and is well thought out and expressed. It will afford important help to all who are sincerely interested in a question that is agitating all New England to-day. There is a timely article on "The Social Composition of American Cities," in which the writer, Rev. Samuel Loomis, shows that from one-half to three-fourths of the inhabitants of the cities are workingmen, that the separation between them and the rest of society has been broadening, and that the difficulty has been greatly aggravated by a race difference and by a difference of religious faith. It awakens an uncomfortable feeling of much trouble in the future, unless some remedy is found for the present evils of society. "The Color Line in Worship" gives the testimony of the educated Negro on this important question. Professor Adams completes his discussion of "The Origin of the Feudal System," Rev. Lawrence contributes an interesting account of the "Mission Work in China," and Mr. Hamilton Hill administers a severe rebuke to Mr. Adams for statements in his book on "The Emancipation of Massachusetts." The fifth of the series of Editorial Notes on Christianity and its Modern Competitors discusses the subject of "Pseudo Christianity." It deserves the careful consideration of all who have the true progress of the Gospel at heart. Dr. Starbuck's valuable survey of Missions, with interesting notes on the "Stocker Sermon Distribution" and "Current German Thought," completes, with the Book Notices, the contents of this excellent number.

Boston: Houghton, Mifflin & Company. Yearly subscription, $4; Single numbers, 35 cents.

THE CENTURY MAGAZINE BOUND VOLUME. We have received a copy of the last bound volume of "The Century Magazine." The average edition of each of the six numbers it contains (November, '86, to April, '87, inclusive) has been 28,000 in excess of the edition of the same numbers of the year preceding. Six hundred tons of paper have been used on these magazines. During the coming volume, ending with October of this year, the concluding papers in the war series will be printed, bringing the war down to its close. After this some supplementary articles will appear on the hospital service, the telegraph corps, etc., etc. The main part of the war interest will be transferred to "Abraham Lincoln: A History," the chapters of which printed in the volume just closed serve as an introduction to the extremely important political period which will be described in early numbers. In May, "The Border Conflict" (a little war which preceded the great war of the Rebellion) is described, together with Lincoln's part in the formation of the Republican party; in June, the Dred Scott decision, with Lincoln's and Douglas's utterances concerning that event; in July, a full report of the great Lincoln-Douglas debates; in August, Lincoln's famous Cooper Institute speech; in September, the conventions of 1860, and the election of Lincoln to the presidency.

The publishers of The Century would call special attention to the importance of Professor Atwater's articles on food, now appearing in the magazine. The relative values of food materials, the adaptation of the diet to the demands of the body, the waste of health and material through ignorance, the sources of intellectual energy, and the fallacy of the use of fish as a special brain food—all these, in his hands, become channels for new and surprising knowledge.

The summer numbers of The Century will contain illustrated articles appropriate to the season,—on American wild flowers, birds, vacation journeys, college regattas, etc.; together with a number of illustrated short stories.

Price $3.00. Address the Century Co., Publishers, 33 East 17th St. (Union Square), New York.

THE CHURCH REVIEW. Edited by the Rev. Henry Mason Baum. May, 1887. New York and Boston: Houghton, Mifflin & Company. The Riverside Press, Cambridge. Annual subscription, $4.00; single number, 35 cents.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending May 14th contains—England and Europe, Nineteenth Century; Major Lawrence, F. L. S., part III., Murray's Magazine; Madame de Maintenon, National Review; Persia, Macmillan's Magazine; Richard Cable, the Lightshipman, part XI., Chamber's Journal; The Call of Savonarola, Contemporary Review; Pastoral, Longman's Magazine; My Niece, and Educational Nurseries, St. James Gazette; Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers

Married.

At the Reformed Parsonage, Ringtown, by Rev. W. B. Sandoe, May 1st, 1887, Mr. Francis Singly, of New London, to Miss Susan E. Dornbach, of the same place.

On Tuesday, April 26, 1887, by Rev. A. R. Thompson, at the residence of Henry Hess, Sr., Mr. Sylvanus Weaver to Miss Laura Anglemire, both of Stone Church, Pa.

At the residence of the bride, in Bedford county, Pa., April 12th, 1887, by Rev. C. W. Summey, Mr. Augustus E. Medasia to Miss Delilah Claar.

On May 5, 1887, at the residence of the bride's parents, by Rev. J. W. Knappenberger, Mr. John H. Stickell to Miss Annie M. Hartman, both of Williamson, Franklin Co., Pa.

On Wednesday, May 4, 1887, at Delmont, Pa., by Rev. J. N. Bauman, Mr. Sheridan Walter, of Oakland, Pa., to Miss Ella Martz, of Nihil, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—At the residence of his father, in Lancaster, Pa., on the evening of the 10th inst., Herbert, son of Rev. E. E. Higbee, D.D., aged about 20 years.

DIED.—Elias Marken Recher, after a brief illness, fell asleep and entered into rest, making a pilgrimage of 58 years, 3 months and 19 days.

He was born in the upper portion of Middletown Valley, near Wolfsville, Frederick county, Md., of Christian parents, on the 25th of December, 1828, became a member of the Reformed church, in which relation he continued consistent and faithful to the end. He obtained an education, such as the common schools in his day afforded, and for a short time he pursued his studies in the preparatory department connected with Marshall College at Mercersburg, and afterwards engaged in teaching in the schools of Frederick and Washington counties.

He was not able to engage in hard work, and he turned his attention to photography, and after acquiring a knowledge of that art settled at Hagerstown, where he continued until his death. He had learned "to rely entirely on the Lord, as an Almighty God and as a willing Father," which enabled him to bear the heavy crosses the Lord saw fit to lay upon him.

In these years death was not idle, for two of his children were, some years ago, taken to a better world. After the lapse of a few years, an interesting son was called, and then the only daughter, then his amiable, beloved wife, and after that another son and now, the head of the house. Over all this history, this servant of God never lost faith in Him who ordered these providences, but meekly accepted them in the spirit of true Christian resignation. It was justly said, "that he was a brave man, that he displayed true Christian heroism." He was a sincere Christian—a consistent member of the First Reformed congregation, Hagerstown—served in the capacity, first, as deacon and then as elder, to the latter office he had been re-elected, and was to have been installed. He had many friends—was esteemed and beloved, and the remains of this good man were laid to rest in Rose Hill Cemetery, by the side of those who preceded him, on the Saturday after his death—in blessed assurance that:

"The saints on earth and all the dead
But *one communion* make."

S.

DIED.—February 5th, 1887, near Berlin, Pa., Harvey Suder, aged 2 years, 9 months and 6 days.

This was the only child of Wm. J. and Sarah Suder--a child of the covenant—for whom parents and grandparents entertained hopes of a bright future. He was remarkably interesting and intelligent for one of his tender years. But God has use for such lambs in the fold above, and the sorrowing parents may rest assured that their bright little boy did not live in vain, and is now under celestial training for service in the higher sphere, to which he has been so early called by the tender Shepherd of the lambs.

K.

DIED.—At Taneytown, Md., March 27th, 1887, Elder Wm. Haugh, aged 77 years, 9 months and 20 days.

Elder Haugh was born near Taneytown, Md., June 7, 1809, baptized in his infancy, and after being duly instructed was received into full membership of the Reformed church, of which he was a faithful member until the day of his death. He had been an elder for many years, and treasurer for nearly fifty years. On the day that we laid his mortal remains in the grave it was a half a century that he had moved to Taneytown. Now he has gone to his *long home* where

"Sin can never vex him more,
Nor doubt his faith assail,
Nor his meek trust in Jesus Christ
And the Holy Spirit, fail,
He is sleeping now, like Lazarus,
On his Father's breast,
Where the wicked cease from troubling,
And the weary are at rest."

His bosom companion preceded him to the better world fourteen years. A family of seven children were born unto them. Mrs. A. F. Steiner is the only daughter that survives him. With her he spent his last years, and from her received those ministrations which, with a loving heart and willing hands were given, when he was bending to the grave because of the weight of years. What nobler work could a child perform than that of ministering to a parent in decrepit age!

He was a subscriber for the MESSENGER, and considered it a necessary friend in the Christian family. In his later years he was still an extensive reader. Though afflicted, he was greatly blessed in that his sight had not failed him.

While we shall miss Elder Haugh in all our relationships with him, yet we mourn not as those who have no hope. He was an example to us in that he was humble and submissive. He based his confidence in the Christian's life upon the fruits of the Spirit. The strength of his faith, the holiness of his life, and the warmth of his love to God and man, were the sublime things that inspired him with confidence and enabled him, without any pretensions, to be faithful to his calling in Christ Jesus. Though he is dead he yet speaks unto us, and says: The grace which you receive from Christ you are to foster and nourish by a godly and righteous life.

D.

DIED.—At her home in Bedford county, Pa., April 9th, 1887, Lizzie M. Burket, aged 17 years, 8 months and 7 days.

The deceased was baptized in her infancy and confirmed by the present pastor. But while we were on the eve of celebrating the Saviour's resurrection, her spirit winged its flight to enter into communion with the spirit of her twin sister, who, little more than a year ago, preceded her to the eternal world. On Easter Monday her body was laid in the grave to await the final resurrection morn. "Blessed are the dead who die in the Lord."

C. W. S.

Religious Intelligence.

Home.

The Methodist Church added to her membership last year 100,000, and the Methodist Church South records a gain of about 75,000. This is a gain to the former of about 5 per cent. of her membership and to the latter over 7 per cent.

The General Assembly of the United Presbyterian Church of North America will meet on Wednesday, May 25th, in the Second United Presbyterian Church of this city, Race street above Fifteenth, and will remain in session several days.

Fourteen new missionaries have been appointed by the Prudential Committee of the American Board, making thirty-eight new missionaries since the annual meeting last fall. Eight of these are from the Interior. On the day preceding these last appointments a thank-offering was received, from a new source of $5,000.

The Cumberland Presbytery, of Tennessee, at its recent session, resolved that its members should give their aid to every movement having for its object the suppression of intemperance; and it was further agreed that all the churches of that denomination should "take a bold stand in favor of the constitutional amendment to be voted on in September." This is a new departure for Presbyterianism.

The objections made to the probate of the will of the late Miss Henrietta Lenox, of New York city, have been withdrawn, and the estate will be distributed among the heirs. The public bequests were as follows:—The lot on Madison avenue, between Seventieth and Seventy-first streets, to the Lenox Library, and $100,000 to be used for books only; to the Foreign and Home Mission Boards of the Presbyterian Church, $50,000 each; to the American Bible Society, $25,000; to various Presbyterian charities, $30,000; to the New York Society for Improving the Condition of the Poor, $5,000, and to the poor of the First Presbyterian church, $10,000.

The Trustees of the Methodist Episcopal Hospital provided for by the will of the late Dr. Scott Stewart make an earnest appeal for $65,000, the amount yet needed to establish the institution. Dr. Stewart, who was a member and trustee of St. Paul's Methodist Episcopal Church, died in 1881, and bequeathed the greater portion of his estate for the establishment of a hospital to be under the control of the Church. His will provided that the amount of the bequest be placed in the hands of trustees appointed by the Philadelphia Annual Conference, but required a sum to be collected for the purchase of land and the erection of buildings to make the institution a success. The amount of the residuary fund now in the hands of the trustees is over $240,000. The courts have fixed a time during which the Church must collect a sufficient sum to assure the success of the enterprise. The time expires February 16, 1888, and unless $100,000 is collected, the legacy will be forfeited and go to the heirs of Dr. Stewart. Of the amount needed $35,000 has been pledged, leaving only $65 000 to be raised.

A special from Fort Wayne, Ind., dated Chicago, May 6th, says: The Missouri Synod, the principal convocation of Lutheran clergymen in the United States, is holding its triennial meeting in this city. Upwards of five hundred delegates from every State in the Union are in attendance. Each delegate represents from two to seven congregations, which make up the seven district Synods of which the great Missouri Synod is composed. This larger and more important body alternates between St. Louis and Fort Wayne as places of holding meetings. The Synod sessions are presided over by the Rev. H. C. Schwan, of Cleveland. Rev. A. Rohrback, of Reedsburg, Wis., is the Secretary. The business is transacted in the German language, and will largely concern the Lutheran colleges at Milwaukee, Fort Wayne, New York, New Orleans, and Altenburg, Mo., besides the seminaries at St. Louis, Mo., and Springfield, Ill. the asylum for the deaf and dumb near Detroit, Mich., the hospital in New York city, and the Emigrant House at Castle Garden. In the opening sermon the Rev. Dr. Loeber reviewed the growth and work of the Church in America in the last forty years, and paid a high tribute to the venerable Professor F. W. Walther, D.D., of St. Louis, whose distinguished services in behalf of the Church were fully recognized. The Missouri Synod will be in session ten days.

Foreign.

A German Lutheran church is organizing at Shanghai, in China. Consul General Dr. Focke is at the head of the movement.

The Lutheran university of Dorpat, will be abolished very soon. The Czar has expressed his intention in that respect and his will is law in Russia.

The university of Berlin requires an annual outlay of $525,000 out of the State treasury. The (5,400) students pay their tuition-fees directly to the professors.

The various missionary societies have a combined fleet of from 25 to 30 missionary vessels—steamers, schooners, and sloops—5 of which belong to the London Missionary Society, and 3 each to the Church Missionary Society, the Moravians, and the Central African Lakes Company.

Ex Judge L. Bradford Prince has given up all his own important private business for one year, in order that he may present the claims of the Building Fund Commission of the Episcopal Church in the various dioceses of the Church. It is hoped that before the next General Convention meets in 1889 the sum of $1,000,000 will be raised, the income of which will be used to build churches.

The Church Army of the Church of England, under the patronage and direction of two Archbishops and fourteen Bishops, has brought forward for confirmation over 3,000 adults, mostly gathered at the street corners and from public-houses, has already over 1,000 more adult converts waiting for confirmation, has over 6,000 adult communicants, all humble speakers in the cause of Christ, suffering persecution day by day in their efforts to win souls to Christ and His Church.

At the recent meeting of the London Diocesan Conference, the first question which came up for discussion, at the instance of Archdeacon Farrar, was the propriety of publishing accounts of trials. The conference passed a resolution in favor of taking public measures for the suppression of details of divorce and similar demoralizing proceedings. The Rev. E. A. Stuart's motion that church work among the lower middle class requires special attention from the Church at large was carried unanimously.

The Protestant ladies of France propose to hold a fair in Paris during the first two weeks of May, in aid of the McAll Mission. About thirty thousand francs have been recently contributed by French Protestants, and it is hoped the proceeds of the sale will make good the remaining deficit of about twenty thousand francs. The various halls opened have now in all about fifteen thousand sittings. France takes hold of the work herself, which shows how the leaven is working. Some touching gifts for the fair have been sent by very poor people, who have experienced the spiritual benefit of Mr. McAll's noble work.

The Year Book of the Roman Catholic Society for the Propagation of the Faith gives the total income of the Society for 1885 as 6,629,259 francs, or only at $300,000 or $400,000 more than the income of the Church Missionary Society. More than two-thirds of this sum, or 4,364,076 francs, is contributed from France, while North America is set down for 117,038 francs. About 5,000,000 francs are spent on heathen missions, and the rest of the sum is applied to home missions. Thus 56,700 francs are spent in England, 94,000 francs in Switzerland, 96,000 francs in Sweden, Norway and Denmark, 194 000 francs in Germany, and 668,000 francs in America.

THE SLEEP WHICH THE DRUGS BRING.

Sleep-bringing drugs mean mischief. They bring sleep, it is true, but they bring more mischief than rest. The sleep produced is not healthy. There is no refreshment in it. The more you take these drugs the more they rack your nerves, demoralize your brain and give occasion for more and more drugs. "How, then, shall I procure sleep?" ask the nervous and shattered victims of insomnia.

The records of the victories of Compound Oxygen are full of cases in which sleepless sufferers have been blessed with quiet and refreshing slumber. That of Mr. Arthur Hagan, of Philadelphia, a well known merchant, may be mentioned as one. On taking Compound Oxygen, with faithful perseverance and good nursing, his shattered nervous system was restored to health, his dyspepsia departed and he entered into the enjoyment of good health.

Mr. J. S. Kenyon writes from Bedford, O.: "Your Compound Oxygen has worked wonders for me; has made a new man of me; have not had an attack of *asthma* since using it; was in very bad shape when I commenced; would not do without Compound Oxygen for *ten times its price; first time I inhaled it I went to sleep at once, and I never rested better in my life.*"

A hint to the sleepless: Don't take drugs in order to induce sleep. Write to Drs. Starkey & Palen for the treatise on Compound Oxygen, which contains much that every sufferer from sleeplessness ought to know. Address 1529 Arch street, Philadelphia, Pa.

A company has been incorporated at Springfield, with a capital of $1,000,000, to build a railway from the Indiana State line to Kankakee, Wilmington, Marseilles, Mendota, and thence to some point on the Mississippi River.

There is no danger to human life more to be dreaded than that which arises from vitiated blood. Dyspepsia, rheumatism, headache, and general debility, all result from it, and are cured by the use of Ayer's Sarsaparilla. Take it this month. Six bottles, $5.

There was a marked decrease in the consumption of tobacco in England last year.

FORTUNE'S FAVORITES

are those who court fortune—those who are always looking out for and investigating the opportunities that are afforded. Send your address to Hallett & Co., Portland, Maine, and they will mail you free, full particulars about work that you can do while living at home, wherever you are located, and earn from $5 to $25 per day and upwards. Capital not required. You are started free. Both sexes. All ages. Some have earned over $50 in a single day. All is new.

The piles being driven at Portland, Me., on the site where the union passenger station is to stand, fail to strike bottom in some places at a depth of forty feet.

HORSFORD'S ACID PHOSPHATE

Makes a Cooling Drink.

Into a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste.

The report of the New York Produce Exchange on the visible supply of grain shows a decrease in wheat of 1 935 000 bushels, in corn a decrease of 818.000 bushels, and in oats an increase of 211,000 bushels.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, SCALY and pimply diseases of the skin, scalp, and blood with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of disease-sustaining elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers.

Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

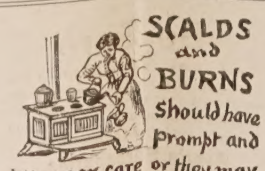
Send for "How to Cure Skin Diseases."

TINTED with the loveliest delicacy is the skin bathed with **Cuticura Medicated Soap.**

THE KEYSTONE WASHER

Is the best made. Every one warranted for 5 years. Circulars free.

F. F. ADAMS & CO., Erie, Pa.



SCALDS and BURNS Should have prompt and proper care or they may prove very dangerous and perhaps FATAL.

ACCIDENTS are constantly happening. A kick of a horse or cow may cause a bad bruise; the slip of an axe or knife may result in a serious Cut.

Any of these things may happen to one of YOUR family at any moment. Have you a bottle of PERRY DAVIS' PAIN KILLER ready for use in such cases? It has no equal for the cure of Scalds, burns, cuts, Swellings, bruises, Sprains, Sores, insect bites &c.—All Druggists Sell it.

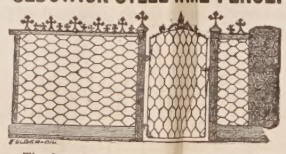
PERRY DAVIS & SON, PROVIDENCE R.I.

TARRANT'S SELTZER APERIENT

For Imperfect Digestion, Disordered Stomach.

Let travelers round this world of care
Without delay themselves prepare,
Against the ills that may arise
From *ill-cooked meals* and *lengthy rides.*
A sure defence is at their call,
For TARRANT'S SELTZER conquers all.

SEDGWICK STEEL WIRE FENCE.



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P. S.—The *Journal* for next week, No. 23, will contain a sermon by the Rev. Henry McCook, D.D., of Tabernacle Presbyterian Church, Thirty-seventh and Chestnut streets.

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"They say there is a sight of flirtin' done at Saratoga. I didn't hear so much about it as Josiah did, naturally there are things that are talked of more amongst men than women.

I told him from the first on't that he'd better let it entirely alone.

But he seemed set. He said "it wuz more fashionable amongst married men and wimmen, than the more single ones," he said "it wuz dretful fashionable amongst partners."

"Wall," says I, "I shall have nothin' to do with it."

"Of course," says he fiercely. "You need'nt have nothin' to do with it. If is nothin' you would want to foller up. And I would ruther see you sunk into the ground, or be sunk myself, than to see you goin' into it. Why," says he savagely, "I would tears a man limb from limb, if I see him a-tryin' to flirt with you." (Josiah Allen worships me.) "But," says he, more placider like, "men have to do things sometimes, that they know is too hard for their pardners to do."

There wuz a young English girl abcardin' to the same place we did. She dressed some like a young man, carried a cane, etc. But she wuz one of the upper 10, and wuz as pretty as a picture, and I see Josiah had kinder sot his eyes on her as bein' a good one to try his experiment with. But I could see that she was one of the girls who would flirt with the town pump, or the meetin' house steeple, if she couldn't get nobody else to flirt with.

Wall, Josiah Allen's [illegible] hour—dretful admirin'."

Written amid the whirl of [illegible] it takes off its **follies, flirtations,** low neck dressing, **dudes, pug dogs,** the water[illegible]ning, etc., in the author's inimitable mirth provoking style. The [illegible] illustrations by "Opie [illegible]t killing." People crazy to get it. *Selling like Hot Cakes.*

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